
A GRAMMAR
OF THE
SANSKRIT LANGUAGE

A GRAMMAR

NE

SANSKRIT LANGUAGE,

ON A PLAN SIMILAR TO THAT
 MOST COMMONLY ADOPTED
 IN THE LEARNED LANGUAGES OF THE WEST.

BY
 REV. W. YATES, D. D.

SECOND EDITION, ENLARGED AND IMPROVED.

— ἐν τῇ γὰρ ἑλλάδι

δδων δδωι περαιτεραι. PINDARI OLYMPIA, ODA ix.

Primus in eo qui legendi scribendique adeptus erit facultatem, grammaticis est
ocus. QUINC. DE INST. ORAT. lib. i.



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In memory of
Rai Bahadur Meen Chandra De
by his sons Hiren & Naren De
P R E F A C E.

THE Sanscrit is acknowledged, by the most competent judges, to be an ancient, energetic, and useful language. So prepossessed are most of the Natives of India in its favour, that they ascribe to it a celestial origin, and account it the medium of divine communications. Its claims to antiquity are of the fairest order, and from the deepest researches that have been made to trace its source, it appears highly probable that it was one of those original languages which existed at the time of the dispersion, and that, like some others, it has since given rise to a variety of inferior dialects.—From the endless number of compound words, capable of being formed at pleasure, and from the ingenious method of permuting the last letter of each word to agree with the initial of the succeeding one, the Sanscrit is probably unrivalled for diversity of sound, and harmony of enunciation.—Its being the source of so great a number of words in several other Eastern languages, and its containing all the principal works of the Hindus on Religion, Philosophy, History, Jurisprudence, &c. give it a decisive claim on public attention ; and the growing anxiety felt by a considerable part of the literary world to gain an acquaintance with it, notwithstanding the difficulties with which it has been encumbered, sufficiently shews that it is not devoid of interest or utility.

If perspicuity and precision are essential in any Grammar, it is certainly in this, where rules are so numerous, and in several instances, after the clearest explanation that can be given, so necessary to be closely studied, before they can be fully understood. In attempting to be concise, there is a danger of becoming obscure. A medium is

therefore to be observed, between swelling the subject to the greatest extent of which it is capable, and on the other hand, condensing it so much as to render it unintelligible and indefinite. The learned Sanscrit Grammars formerly published, however excellent in many respects, are confessedly too voluminous, and in various particulars too abstruse ;—hence some Europeans, after cursorily inspecting them, have concluded either that they should not have time and patience sufficient for the acquirement of a language so complex, or that it was altogether unattainable by them ;—and thus they have relinquished in despair, what might otherwise have proved to them a pleasing and profitable study.

As this work professes to be formed on a plan differing from those hitherto adopted, it will be proper to explain the principles on which it proceeds, and to point out the particulars in which it differs from other Sanscrit Grammars.

The whole is divided into four parts, Orthography, Etymology, Syntax, and Prosody. This, though a common and convenient division, has not heretofore been applied to Sanscrit : the first three parts having been divided in various ways, and the last one entirely neglected. Native Grammarians divide the whole into two parts. viz. शब्द, *sounds or words*, and धातु, *verbal roots*.

The more important rules and remarks are printed with a larger type, while the exceptions to general rules, and observations of less consequence, are represented in a smaller size. The printing of rules and exceptions, &c. with the same sized type, is productive of two serious inconveniences : the one is, that it causes the student much needless labor, by leading him to suppose that the rules thus printed are all of equal importance, and must be committed to memory ; the other is, that when he has passed through the fatigue of learning them all, he finds himself frequently in a labyrinth through not understanding their proper application : and attempting to account by general rules alone for that which should be accounted for by general rules as modified by certain exceptions, he imagines that one rule is in direct

opposition to another, and knows not which is to be regarded. The method which has been adopted of employing characters of different sizes, it is hoped, will remove these obstructions.

The character in which Sanscrit works are usually printed is called Deva-nāgarī; it is read like the English, from the left hand to the right. The native Pandits of Bengal learn to read this character, but few of them can write it with expedition; in composing and copying Sanscrit works they make use of the Bengālī alphabet, which corresponds exactly with the Nāgarī, except in the shape of the letters.

In representing the alphabet in Roman characters, the plan of Sir Wm. Jones with one or two exceptions has been adopted. In explaining the powers of the letters, some other characters are given, which, though they do not literally agree with those which they may be used to represent, sometimes serve to express the sound more distinctly or neatly in Roman letters.

A little alteration has been made in the scheme for the permutation of the letters, by which it is rendered more consistent with the order of the alphabet, and consequently easier to be retained in the memory. The vowels stand as in the alphabet, and the semivowels range under their corresponding vowels. The classified letters are like the alphabet taken backwards; reckoning from the right hand to the left, and from the top to the bottom; and the remaining miscellaneous ones are placed under their corresponding classified letters.* So much would not have been said respecting this trifling alteration, had it not been for the influence which it has on the succeeding Rules of Permutation. In uniting a number of words together for the harmony of a sentence, the rules of permutation may be occasionally dispensed with; but in general, they are attentively regarded, and the frequent neglect of them considered as a great inelegance. The general rules should be closely studied, the notes may be read and referred to, as exceptions occur.

* In order to understand the difference between this arrangement and that commonly adopted, compare the one at the beginning of the 2nd Chapter of Orthography with the other in the Appendix.

That the mind of the learner might not be distracted, many remarks usually put under this head, have been referred to compound words, the place to which they properly belong.

One peculiarity of considerable magnitude in this work, arises from omitting the system of rejected letters. It appeared to the Author, after minute investigation, calculated rather to exercise the patience than to improve the understanding. The reader will be able to form a judgment respecting it, after seeing an example of its operations in the case of a noun, and the tense of a verb; at the same time he must bear in mind, that what is here stated relative to these two examples, equally applies to the other cases and tenses, &c. and that the rules which constitute this system are not all collected together by those who have used it, but are frequently to be sought for throughout the whole Grammar.

In the Dictionary we find the word नर, *a man*. Desirous of putting this word in the Nominative case, we turn to the Grammar, and find that सि is added to Nouns of the masculine gender to form the Nominative case, which makes the word नरसि; but the इ of सि is rejected, which leaves it नरस्. Is this then the Nominative case? No; because when a letter is rejected some effect is produced by it. What then is the effect of rejecting इ? It is equivalent to a rule. What is the rule to which it is equivalent? It is this, 'that when इ is rejected, the word must end with a final consonant.' Does this rejection then save a rule? No; it only implies one which must be previously learned, and which, being applied in the present instance, makes the word नरस्. Having obtained the result of the rejected letter, we are afterwards informed that (:) is substituted for स् followed by () which makes the word नर:;—so that the whole is to find out that (:) is added to form the Nominative case, which is sufficiently shewn by the declension of the noun without any such process.

Again, in the list of verbal roots we have the word याच्—अ, *to ask, to request*. 1st, The inflection to be added to form the third person of the Indefinite tense is दि, which makes the word याच्दि. The इ of दि

1st be *rejected*, which, according to the rule before given in the case of the Noun, makes the word **याचद्**. 2nd, In accounting for the formation of the Indefinite, it is stated that **सि** must be inserted after the **त्**, by which the preceding word becomes **याचसिद्**; but the **द्** of **सि** is *rejected*, which leaves it **याचस्द्**. 3rd, Another rule states, that **स** is lost when **द्** is inserted in the root, but is retained when it is not: in the case before us **द्** is regularly inserted, consequently the **स** is lost, which leaves the root just as it was before **सि** was inserted, **याचद्**. 4th, The succeeding rule informs us, that when **सि** is inserted, **ईस्** must be prefixed to the inflection **दि**, which will make the root in question, **चोस्द्**. The **स्** of **ईस्** is *rejected*, and we must now search for a rule which will inform us, 'that when **स्** is rejected, the increment with which it is rejected must be prefixed to the syllable or word;' or in other words that **ई** must precede **दि**, by which the verb will become **याचीद्**. 5th, Another rule states, that **अस्** must always be prefixed to verbal roots in the Imperfect, the Indefinite, and the Subjunctive, unless instructed with the adverb **मा**. The **स्** is *rejected*, which according to the rule for the rejection of **स्** makes the word **अयाचोद्**. Lastly, We find a rule for changing the final **द्** to **त्**, and then we arrive at the regular Indefinite tense **अयाचोत्**. Now let any one judge whether all this winding is necessary to find out, that when **द्** is inserted in the future, the Indefinite is formed from it, by prefixing the augment and changing **द्** into **ईत्**; as **याचिद्**, **अयाचीत्**. As much might be said concerning the other rejected letters; but it would be tedious to enlarge, as the reader must at once perceive that this system, whatever may be its claims to ingenuity, is too complicated in its application.

The Nouns might be divided into two classes; the first ending with vowels, the second with consonants; but since the variations of the former so much exceed those of the latter, it is conceived that a more regular distribution of them could not be made than that which has been attempted, by forming them into five declensions. Nouns of the first declension are equal in number to those of the remaining four. In each, number several of the cases are alike; viz. in the singular

number, the Ablative and Possessive, with the exception of nouns ending in *u*;—in the dual, the Nominative, Objective, and Vocative; the Instrumental, Dative, and Ablative; the Possessive and Locative; in the plural, the Dative and Ablative. Also the Nominative and Objective of neuters in all the numbers.

Nouns, Adjectives, Pronouns, and Participles have been mixed together more or less in preceding Grammars; in this they are treated of separately.

The Verbs are divided into Primitive and Derivative. The Primitive are subdivided into Common, Active, and Deponent, and the Derivative into Causal, Optative, Frequentative and Nominal. The Primitives amount to nearly two thousand, and are kept separate from other words by the Natives. That the Derivatives are distinct verbs, and not particular moods of other verbs, must be evident from their having voices, moods, tenses, &c. like other regular verbs, which properties could never be ascribed to moods. A Common verb is one common to the two voices, active and middle. An Active verb does not signify, as in English grammars, a transitive one, but one conjugated only in the Active voice, whether transitive or intransitive. A Deponent verb is conjugated only in the Middle voice, but has an active signification. The Passive voice is common to them all. In the selection of verbs for examples of the different conjugations, Common ones have been chosen; not because they are the most numerous, for this is not the case, but because they include both the others, all the Active verbs being inflected like the active voice, and all the Deponents like the middle voice of Common verbs. Instead of laying down rules for the formation of each tense as totally unconnected with the rest, all of them have been formed from the three principal parts of the verb; the Present, the Past, and the Future. If a verb is irregular in only one of the principal tenses, under that tense the irregularity is specified; verbs that are irregular in more than one of the principal tenses, are considered Anomalous, and are arranged together in alphabetic order as the last section of the verbs. Verbs of the 1st conjugation exceed in number those of all the others combined. All the conjugations are alike, ex-

cept in the present tense and its formatives : and even in these the 4th, 6th, and 10th, are like the 1st, and the 8th like the 5th, when prepared for inflection by the addition of the affixes. Hence the ten might be reduced to six conjugations. By dividing them according as the inflections are united mediately or immediately with the root, they might be reduced to two : but as neither the size of the Grammar nor the labour of the learner would be abridged by either arrangement, it has not been adopted. The *Anubandha* or characteristic letters, serve to point out the conjugations and peculiar inflections of the verb. The Rules of Permutation preceding the conjugations generally serve to extend and diversify the ideas of those contained in the Orthography ; and may be attended to at first, or omitted till the conjugations have been learned, at the pleasure of the student.

One singular plan by which Sanscrit Grammars have been rendered exceedingly prolix, has been that of laying down rules to account for the formation of almost every derivative word. In most cases derivative words may be traced to their respective roots* with the greatest facility ; in particular instances, where the origin is doubtful, the methods of tracing them are often so fanciful, that little dependence can be placed upon them. Moreover, as this is a subject which belongs to a Dictionary rather than to a Grammar, and as minute investigation of it is rather amusing than essentially necessary, no apology is deemed requisite for not having discussed it more extensively.

A new arrangement has been made with respect to compound words ; they are divided, not as before in an arbitrary manner, but according to the distinct denomination of the words that are formed. Under six heads, Native grammarians include only compound Nouns, Adjectives, and Adverbs : in this work compounds are divided into four classes, Nouns, Adjectives, Verbs, and Adverbs. The former two being numerous, are subdivided into genera and species ; the genera include the

* The Hindus, like the Jews, trace nearly every word in their language to some basal root. •

classes specified by the Natives, and the species shew the various combinations which each genus admits.

In the Syntax the same order has been preserved as in the Etymology. It commences with the nouns, and proceeds gradually through the different parts of speech, including under each part whatever relates either to its concord or government. The examples selected to illustrate the rules have been taken from classical writers. The rules have been regularly numbered from the beginning, to avoid perplexity in referring to them; and the examples of parsing, which succeed, will prove their utility by shewing their application.

In compliance with the usage of European Grammarians, and on account of the important rank which Poetry holds in Sanscrit, a comprehensive and systematic view of Prosody has been introduced: which have been added, specimens of the different kinds of prose composition. This may be regarded for the most part as an abridgement of the *Chanda-manjari*; a treatise on Prosody held in the highest repute. The versification of the Hindus, though extensive, is tolerably simple; and a knowledge of it will enable the student to correct many blunders which will be found to exist in almost every book he may peruse. The name of each species of metre is contained in the example given of it, on which account many verses have been retained though not quite literally rendered, which otherwise would have been changed for some of a more moral and less idolatrous description.

For the convenience of those who may have to converse with learned natives, an Appendix, containing a list of the technical terms used by Sanscrit Grammarians, has been added.

In addition to the preceding remarks, which are designed chiefly to illustrate the specific plan of the work, it may not be improper to offer a few others, more interesting to those who are desirous of forming a correct estimate of the origin, unity, and diversity of languages.

It has frequently been asked, *Was the Sanscrit ever a spoken language?* Some taking the meaning of the word *Sanscrit* to be, *done*

ether, and the meaning of the word *Prácrit* to be, *not done together*, we see that the latter was spoken ; but that the former was modified by a number of learned men assembled for the purpose, and used only in writing. It is true that the word Sanscrit does mean, *compact, pure*, and the word *Prácrit*, *uncompact, impure* ; but to maintain on this account, that the former sprung from the latter, is like deriving the stream from the stream, instead of the stream from the fountain. To account for the formation of many corrupt dialects from an original pure language is not difficult ; but to account for the formation of a pure spoken language from a corrupt spoken one, is far from being easy. Determining of the question however involves in it nothing of particular consequence, since not what the Sanscrit may have been, but what it now is, gives to it, as far as it concerns us, all its importance.

Works composed in Greek and Latin would not be less valuable to us at this period, even should it be supposed that they never were written in any other languages. Yet if we form our judgment of the Sanscrit from the fact of its being the grand depository of Hindu literature and science ;—from the fact of its having living languages derived immediately from it, which resemble it quite as much as the Italian does the Latin, or as the Modern Greek does the Ancient Greek ;—and from its containing three kinds of prose composition, one of which is not more difficult than many pieces in its native languages, and is spoken with fluency by many Pandits, and by the higher classes in certain provinces, we shall feel ourselves almost involuntarily led to the conclusion, that it must have been the medium of communication to a considerable part of this country.

That it never was spoken in the manner it is now most commonly written by the learned Natives, is very evident ; because the existence of many compound words, and the exactness with which the sentences are constructed, would imply that forethought and contrivance were a part of the speaker, and that quickness and extent of comprehension on the part of the hearer, which could not possibly exist in a common conversation.

Sanscrit more difficult than any other language? Speaking generally, there is little hazard in saying that it is not. In some parts it may be more so ; in some equally so ; but in others less.

In the permutation of letters, and the formation of compound nouns and adjectives, it perhaps *exceeds* any other language. All the words in a sentence are frequently run one into another, and the final letters of each word changed to agree with the initial of the succeeding one. In English, were words thus joined together without any permutation of the letters, it would be very puzzling to a learner; but if the final letters of each word were changed to agree with the initial of the next, the difficulty would be greatly increased. This is the case in Sanscrit; and although the changes are all natural, and easily acquired by a little perseverance, yet to a beginner they form a serious obstacle. In some other languages compound nouns and adjectives are numerous, but in none perhaps so much so as in the Sanscrit. The compounds of other polished tongues are generally contained in their dictionaries; those of the Sanscrit are not: indeed it is impossible that they should; for it admits not only of compounds, but of double compounds; and of both not a definite, but an indefinite number. Instances are to be found in which, by means of this double composition, a single word is several hundred syllables long: and no person, however well he may be acquainted with the elements of which they are composed, and able to explain them when formed, can ever say that he knows all the compounds which the language admits; because the formation of them depends upon the fancy, and may consequently be as diversified as its operations. A man may know how many genera and species of compounds there are, but can never tell the number of words which each genus or species embraces. This plan of compounding words has offered to Indian poets a boundless scope in the use of vocables, and may serve to account for the great variety of their poetical metres.

In the number of its synonymous terms, the Sanscrit perhaps *equals* any other language. Words serving to express the same idea vary generally from two to thirty-five; for instance, for *hand* there are 5; for *light* 11; for *cloud* 15; for *moon* 20; for *snake* 26; for *slaughter* 33; for *fire* 35; for *sun* 37, &c.

With regard to inflections, the Sanscrit falls *far short* of the Greek. In the declension of Nouns, &c. it has three more cases; but in the

conjugation of a verb under the different moods of the three voices, it has fifty-four tenses less. Under the different moods there are 11 tenses in the Active, 11 in the Middle, and 11 in the Passive, making the sum total 33; in Greek there are 28 in the Active, 28 in the Middle, and 31 in the Passive, making the sum total 87: so that there are nearly three times as many inflections in a Greek, as in a Sanscrit verb. Besides this, there is a much greater number of verbs inflected in the three voices in the former than in the latter. Again, in Sanscrit there are no contracted, and a much less number of compound verbs. Now since the inflections of verbs form a principal part of any Grammar, and since the Sanscrit will scarcely bear a comparison with the Greek in this respect, though it is more perplexing to a learner in some other particulars, we conclude on the whole, that it cannot be a more difficult language.

Does the Sanscrit resemble any other language? In several particulars it is like the Greek or Latin. To state them all would far exceed the bounds of this Preface; it may not however be amiss, in order to excite farther inquiry, to adduce a few instances. It must be premised, that α is equivalent to the Greek o or to the Latin short u ; that (\circ) is equivalent to the Greek υ or the Latin m ; and that $(:)$ is equal to s .*

The Rules of Permutation in Greek, as far as they extend, correspond very much with those in Sanscrit: as, $\epsilon\nu + \lambda\acute{\alpha}\mu\pi\omega = \epsilon\lambda\lambda\acute{\alpha}\mu\pi\omega$ *lustro, illuminate*; $\text{विद्वान्} + \text{लिखति} = \text{विद्वलिखति}$, *a wise man writes*.—In Greek and Latin the declensions are five; there is the same number in Sanscrit.—In Greek the feminine gender generally ends in ϵ ; so it does in Sanscrit; as, $\acute{\alpha}\gamma\eta\epsilon\iota\alpha$, अञ्जलि , *pudicitia, modesty or fame*. $\gamma\upsilon\gamma\eta$, नारी , *fœmina, a woman*.—In Greek the numbers are three; they are the same in Sanscrit.—In Greek a great part of the masculine nouns end with os , and the Neuters with on ; in Latin the former end in us , and the latter in um : in these respects the Sanscrit resembles either. As, Masc. Nom. $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, ईश्वरम् , *dominus, a lord* or

* These are not fanciful premises, for α has always the sound of short u or o ; (\circ) as final may always be written m , and when joined with another consonant it generally becomes n ; and ϵ s , when final, is always expressed by $(:)$.

master ; Obj. κύριον, ईश्वरम्, dominum ; Inst. plur. ईश्वरैस्, κυρίοις, dominis. Neut. Nom. and Objective ἄρστρον, वज्रम्, arastrum, *a plough*.—In Greek and Latin most adjectives have three terminations, some have only two ; the same applies to Sanscrit : as, Nom. καλός, καλή, καλόν ; शुभम्, शुभा, शुभम् ; bonus, bona, bonum ; *good, fair*. Obj. καλόν, καλήν, καλόν, शुभम्, शुभान्, शुभम् ; bonum, bonam, bonum.—In Greek, the comparisons are formed by τριος and τετος ; in Sanscrit by त्रम् and तमम्.—In Greek and Latin the pronouns are irregular ; so they are in Sanscrit ; as, Nom. ἐγώ, अहम्, ego, *I*. Obj. με, मा, me, *me*. Nom. σύ, त्व, tu, *thou* ; Obj. σέ, त्व, te, *thee*.—The Sanscrit plurals are like the Latin ; as, नस्, nos, *we* ; वस्, vos, *ye*.—In Greek there are two kinds of verbs, Primitives and Derivatives ; so there are in Sanscrit.—In Greek the conjugations of Primitives admit of various divisions,* but there are four sorts of Derivatives ; the same applies to the Sanscrit.—In Greek there are three Voices ; so there are in Sanscrit.—The Imperfect and Indefinite tenses in Greek are formed by prefixing the augment and changing the finals ; the perfect by reduplicating the first letter and changing the finals, or by affixing the auxiliary verb : the same is done in Sanscrit.—Some of the inflections also are the same in Sanscrit as in the Greek ; as, Mid. 3rd singular and plural αἰτίεται, αἰτiónται ; याचने, याचन्ते ; *he asks, they ask* : ἤτιέτο, ἤτιόντο ; अयाचन अयाचन् ; *he asked, they asked*.—Many of the derivative and compound words are formed in the same manner as those in Greek ; as, λογία, from λόγος ; वाचा, from वाच्, *a word or account*, &c. Σεός + λογία = Θεολογία ; ईश्वरः + वाचा = ईश्वरवाचा, *a word or account of God*. γλαυκός + ὤψ = γλαυκῶψ, or γλαυκῶπις ; नीलः + अक्षि = नीलाक्ष, *blue-eyed*.

How far the Sanscrit in general agrees with the Greek in its concord and government, and some of its poetical metres, may easily be ascertained by perusing the rules of the Syntax and Prosody. There is a striking likeness between the Greek and Sanscrit in the position of words and the use of participles : and there are also many instances in which Sanscrit words correspond with others in Latin or Greek.

* The Westminster and Eton Grammars make nine of them, six simple and three contracted ; others make less, but by a process which, if applied to the Sanscrit, would equally reduce the number. See page xi.

From the above remarks it is evident, that there is a similarity existing between the structure of the Greek and Sanscrit ; on which account the plan pursued in this work will be found to agree very much with that adopted in Greek and Latin Grammars :—which though not entirely new in itself, will readily be acknowledged as new, in its application to this language.

The present age is too much enlightened by experience to urge against this or any other attempt the stale objection, that innovation in what has been established by long custom, is intolerable ; for in this case there would be an end to all latitude of enquiry, and a complete stagnation of ideas in the moral world ; which would not only stop the progress of literature and science, but reduce us again to the barbarity of our ancestors.

It is true, that freedom of thought and latitude of investigation to a mind, in which fancy predominates over reason, and the rage for novelty over the love of truth, are the fruitful source of many errors ; and when exercised on important subjects, are worthy of entire neglect or severe animadversion. But every arduous attempt either to develop what is unknown, to illustrate what is obscure, to simplify what is complex, or to render easy what had before been considered almost insuperable, on any subject connected with the interests of learning, is at least entitled to candour. In this light it is hoped the present work will be looked upon by the reader. The Author has entirely mistaken his own motives, if in any instance he has made the least innovation through a desire to depreciate the labours of others, or vainly to distinguish his own ; and will be willing to confess any errors which may still exist, when pointed out by the candid and enlightened critic.

To the works of his Predecessors he would not forget to acknowledge himself highly indebted : in the prosecution of his design they have been constantly referred to, and the substance of many rules and various examples taken from them :—indeed it has been his concern to avail himself of every advantage they could afford, together with the

assistance of able Pandits, and the advice of those kind friends, with whom he has the happiness to be more immediately connected.

Probably no one ever entered on the study of this language, without sincerely wishing, that by some means or other the Grammar of it could be rendered less circuitous and toilsome. A conviction that it might be made so by modelling it on a different plan, induced the Author to compose this work ; and the reception given to the first attempt, now encourages him to offer to public notice a second and improved edition.

CONTENTS.

PART I.—ORTHOGRAPHY.

| | <i>Page</i> |
|---|-------------|
| CHAP. I. Of the Number, Power, Division, and Combination of the Letters, | 1 |
| CHAP. II. Of the Permutation of the Letters, . . | 13 |

PART II. ETYMOLOGY.

| | |
|---|------------|
| CHAP. I. Of Substantives, | 25 |
| SECTION 1. Of the Declensions, | 27 |
| First Declension, | <i>ib.</i> |
| Second, | 30 |
| Third, | 34 |
| Fourth, | 38 |
| Fifth, | 41 |
| 2. Of the Gender, Number, and Cases of Sub- stantives, | 50 |
| CHAP. II. Of Adjectives, | 58 |
| SECTION 1. Of the Declension of Adjectives, | <i>ib.</i> |
| Of those ending in Vowels, | 5 |
| Of those ending in Consonants, | 66 |
| Of Participles, | 74 |
| 2. Of the Formation of the Feminine, | 78 |
| 3. Of the Comparison of Adjectives, | 81 |
| 4. Of the Numerical Adjectives, | 84 |
| CHAP. III. Of Pronouns, | 88 |
| SECTION 1. Of Personal Pronouns, | <i>ib.</i> |
| 2. Of Relative and Interrogative Pronouns, | 92 |
| 3. Of Adjective Pronouns, | 94 |

| | <i>Page</i> |
|---|-------------|
| CHAP. IV. Of Primitive Verbs, | 101 |
| SECTION 1. Of Verbs in General, | <i>ib.</i> |
| Rules of Permutation, | 111 |
| — 2. Of the Conjugation of Verbs, | 117 |
| First Conjugation, | <i>ib.</i> |
| Second, | 137 |
| Third, | 152 |
| Fourth, | 163 |
| Fifth, | 173 |
| Sixth, | 181 |
| Seventh, | 193 |
| Eighth, | 194 |
| Ninth, | 208 |
| Tenth, | 216 |
| SECTION 3. Of the Formation and use of the Tenses, | 229 |
| The Present, &c. | <i>ib.</i> |
| The Perfect, | 212 |
| The Futures, | 240 |
| The Indefinite, | 243 |
| Participles, | 255 |
| CHAP. V. Of Derivative Verbs, | 270 |
| SECTION 1. Of the Causal Verbs, | <i>ib.</i> |
| — 2. Of the Optative Verbs, | 274 |
| — 3. Of the Frequentative Verbs, | 278 |
| — 4. Of the Nominal Verbs, | 282 |
| — 5. Of the Anomalous Verbs, | 286 |
| CHAP. VI. Of Indeclinable Words, | 295 |
| SECTION 1. Of Adverbs, | <i>ib.</i> |
| — 2. Of Prepositions, | 299 |
| — 3. Of Conjunctions, | 302 |
| — 4. Of Interjections, | 303 |
| CHAP. VII. Of Derivative Words, | 304 |
| SECTION 1. Of Nouns, | <i>ib.</i> |
| — 2. Of Adjectives, | 310 |

CONTENTS.

xxi

| | <i>Page</i> |
|--------------------------------------|-------------|
| CHAP. VIII. Of Compound Words, | 313 |
| SECTION 1. Of Nouns, | 314 |
| —— 2. Of Adjectives, | 320 |
| —— 3. Of Verbs, | 339 |
| —— 4. Of Adverbs, | 341 |

PART III.—SYNTAX.

| | |
|----------------------------|-----|
| The Syntax of Nouns, | 343 |
| —— of Adjectives, | 348 |
| —— of Pronouns, .. | 355 |
| —— of Verbs, | 357 |
| —— of Adverbs, .. | 379 |
| —— of Prepositions, | 384 |
| —— of Conjunctions, | 386 |
| —— of Interjections, | 389 |
| Examples of Parsing, | 391 |

PART IV.—PROSODY.

| | |
|---|-----|
| Preliminary Observations, | 405 |
| CHAP. I. Of Poetry regulated by the number of Syllables, | 410 |
| SECTION 1. Of Verses in which every half line is the same, <i>ib.</i> | |
| —— 2. Of Verses in which every line is the same, | 439 |
| —— 3. Of Verses in which every two lines are the same, | 441 |
| CHAP. II. Of Poetry regulated by the number of Instants, | 445 |
| SECTION 1. Of Verses regulated by Feet and Quantity, . <i>ib.</i> | |
| —— 2. Of Verses regulated principally by Quantity, .. | 450 |
| CHAP. III. Of the different kinds of Prose Com- position, | 455 |
| APPENDIX, | 459 |

SANSKRIT GRAMMAR.

SANSKRIT GRAMMAR.

SANSKRIT Grammar (Vyākaraṇ) may be divided into four parts, viz. Orthography, Etymology, Syntax, and Prosody.

PART I.

ORTHOGRAPHY.

ORTHOGRAPHY teaches the number, power, division, combination, and permutation of Letters.

CHAP. I.

OF THE LETTERS* (AKṢHAR): THEIR NUMBER,
POWER, DIVISION, AND COMBINATION.

(1.) There are *fifty* Letters, sixteen of which are called Vowels (swar), and thirty-four Consonants (vyanjan).

VOWELS.

| | | | | | | | |
|----|-----|----|-----|----|----|---|----|
| अ | a | आ | á | इ | i | ई | í |
| उ | u | ऊ | ú | ऋ | ri | ॠ | rí |
| लृ | lri | लृ | lrí | ए | é | ऐ | ai |
| औ | au | अं | ang | अः | ah | | |

CONSONANTS.

| | | | | |
|--------------|---------------|-------------|--------------|-----------------|
| क <i>ka</i> | ख <i>kha</i> | ग <i>ga</i> | घ <i>gha</i> | ङ <i>gnua</i> |
| च <i>cha</i> | छ <i>chha</i> | ज <i>ja</i> | झ <i>jha</i> | ञ <i>gnia</i> |
| ट <i>ṭa</i> | ठ <i>ṭha</i> | ड <i>ḍa</i> | ढ <i>ḍha</i> | ण <i>ana</i> |
| त <i>ta</i> | थ <i>tha</i> | द <i>da</i> | ध <i>dha</i> | न <i>na</i> |
| प <i>pa</i> | फ <i>pha</i> | ब <i>ba</i> | भ <i>bha</i> | म <i>ma</i> |
| य <i>ya</i> | र <i>ra</i> | ल <i>la</i> | व <i>va</i> | |
| श <i>sha</i> | ष <i>ṣha</i> | स <i>sa</i> | ह <i>ha</i> | क्ष <i>kṣha</i> |

In speaking of these letters separately the Natives add *kār* to each, as *a-kār*, *á-kār*, *i-kār*, *u-kār*, &c.

(2.) The following observations may serve to illustrate the *powers* of the Letters (*uchchāraṇ*):

अ *a*, आ *á*.

अ *a* is pronounced like *a* in the word *tolerable* or *America*, as अनल *anala*, fire. At the beginning of words when it is a privative, or comes before a double consonant, it sounds nearly like *a* in *fall*, as अकारण *akāraṇa*, without a cause ; अर्घ्य *arghya*, price. In the middle of words it is generally pronounced like *u* in *tub*, as मरण *marana*, death. By the Natives of Bengal it is often sounded like *o* in *for*, as नष्ट *nashṭa*, destroyed. At the end of words a short *a* always expresses its proper sound. In the pronunciation of many Sanscrit words in Bengáli and English, the final *a* is dropped, as *Rám* for *Ráma*, and *Sanscrit* for *Sanscrita*.

आ *á* is a long vowel corresponding to अ ;—it requires double the time in pronunciation, and has the sound of *a* in *far*, but is rather longer, as काल *kála*, time.

इ *i*, ई *í*.

इ *i* is pronounced like *i* in *pin*, as निन्दा *nindá*, reproach ; हस्तिन् *hastin*, an elephant.

ई *ī* is the corresponding long vowel of *र*, and is rather longer than any sound of *i* in English; the *i* in *police* is nearly like it, as औ *bhī*, fear.

उ *u*, ऊ *ū*.

These, like the preceding, are two corresponding vowels, the one short and the other long; the first sounds like *u* in *bull*, the second like *u* in *prune*, but rather longer; as कुमार *kumāra*, a prince; भूपाल *bhūpāla*, a king.

रि *ri*, री *rī*; लृ *lri*, लृ *lrī*.

The first two are compounds formed by the union of the simple vowels *र* *i* and *र* *ī* with the semivowel *र* *r*; the other two are formed by the union of the former with the semivowel *ल* *l*.—They are pronounced, according to the power of each letter taken separately, *ri*, *rī*, *lri*, *lrī*.

ए *é*, ऐ *ai*; ओ *ó*, औ *au*.

ए *é* and ऐ *ai* are formed by the union of अ and आ with *र* and *र*; the other two by अ and आ with उ and ऊ. The ए and औ are improper, the ऐ and औ proper diphthongs.

ए *é* has the sound of *e* in the word *there*. The French *é* in *bonté* is generally used to express it.

ऐ *ai* has the sound of *ai* in *aisle*, or of *á* and *i* taken separately.

ओ *ó* sounds like *o* in *note*, as लोक *lóka*, people.

औ *au* is pronounced like *ow* in *how*, as नौ *nau*, a boat, or like *á* and *u* taken separately.

अं *ang*, अः *ah*.

The former is substituted for अ and is called anuswár; it is pronounced like it, but occurs seldom except in the middle and at the end of words:—the latter is substituted for अ and is called visarga; there is no sound exactly like it in the English language, the nearest to it is the abrupt sound of *h* when pronounced in the interjections *ah* / *oh* / as कः *kāh*, who?

The ञ before ' and : (in ' and ञ:) does not belong to them as letters, but is prefixed for the sake of pronouncing them : they are always preceded by a vowel or diphthong.

क *k*, ग *g*; च *ch*, ज *j*; ट *t*, ड *d*; त *t*, द *d*; प *p*, ब *b*.

The above are all simple letters (alpaprāṇa) ; the first two gutturals, the second palatines, the third linguals, the fourth dentals, and the fifth labials.

क *k* and ग *g* are like *k* and *g* hard, in the words *king*, *give* ; but are pronounced by putting the tongue rather farther back in the mouth : as, काक *kāka*, a crow ; गमन *gamana*, a going. In Roman letters *c* is generally used for *k* before a consonant, and may also at pleasure be used for *k* before the vowels *a*, *o*, and *u* as प्राकृत *Prācūt*, कारा *cāra*, a prison, &c. When both preceded and followed by a consonant, the *c* is more elegant in appearance than *k* : as संस्कृत *Sanskrit*.

च *ch* and ज *j* are like *ch* and *j* in the words *church* and *just* ; as चिन्ता *chintā*, thought ; जय *jaya*, victory.

ट *t* and ड *d* are like *t* and *d* in the words *take* and *do*, as टीका *ṭikā*, a commentary ; दण्ड *daṇḍa*, a staff. The dots are put under these letters rather than under the dentals because they come into use much less frequently. ढ preceded by a vowel is pronounced like a French *r* by the Bengali Pandits, as पीडा *pīḍā*, pain.

त *t* and द *d* are pronounced by applying the tip of the tongue to the roots of the teeth, nearly like *tube* and *den* ; as, दन्त *danṭa*, a tooth.

प *p* and ब *b* are like *p* and *b* in *pace* and *book*, as पात्र *pātra*, a vessel ; बाल *bāla*, a child. A stroke is drawn through ब *b* to distinguish it from व *v* ; but by the Natives व and ब are often written alike, and by those in Bengal always pronounced alike.

ख *kh*, घ *gh*; छ *chh*, झ *jh*; ठ *ṭh*, ढ *ḍh*; थ *th*, ध *dh*; फ *ph*, भ *bh*.

These are the aspirates of the foregoing simple consonants (mahā-prāṇa). There are no sounds like them in English : they have generally been represented by the last letter of one word and the first of another, as black-heath, hog-herd, fetch-hence, fat-hen, bad-hand, pent-house, cold-hand, up-hill, Hob-house. This appears to be the best representation that can be given of them : yet it is not exactly correct, as a

certain *hiatus* takes place between the two letters in these examples ; but to give these aspirates their proper sounds, it is necessary to pronounce both the letters with the same breath. The aspirates, therefore, are to be considered as letters which contain the powers of their corresponding simple letters, and of *h* so closely united with them, that both can be uttered with one breath, as शाखा *shákhá*, a branch ; घास *ghása*, grass, &c. ড় *dh* has the sound of *rh* among the Bengal Pandits when preceded by a vowel ; as, মূড় *múṛha*, a fool. ফ *ph* is often pronounced like *ph* in *physic*, as ফেন *phéna*, froth. Some Western writers have adopted the Greek aspirate with the simple letters to express the aspirates in the Roman character, as *kă*, *gă*, &c.

ঙ *ng*, ঞ *ng*, ণ *n*, ন *n*, ম *m*.

These are all nasals, and must be varied in their sound according to the class of letters to which they belong, the first being a guttural, the second a palatine, the third a lingual, the fourth a dental, and the fifth a labial nasal. ঙ at the beginning of a word is pronounced like *gn* ; in the middle like a strong nasal *n**, and at the end like *ng* in *rung* ; as, গু *gnu*, sound ; ঞ্চ *anka*, a mark ; নর *narang*, a man ; ঞ, ঞ, and ন have all the sound of *n*, but are modified by the different organs with which each is articulated ; as, সঞ্চয় *sanchaya*, a collection, কণ্ঠক *kaṇṭhaka*, a thorn, দন্ট *danta*, a tooth. ম is like *m* in the word *mind* ; as, মাতা *mátá*, a mother.

Though the one sign *n* is used for four of the above five letters, it will not be difficult to ascertain which it represents ; since if it stands for the first, it will be distinguished by a following guttural letter ; if for the second, by a following palatine ; if for the third, by a following lingual ; and if for the fourth, by a following labial.

য *y*, র *r*, ল *l*, ব *v*.

য *y* has the sound of *y* in *young*, as যাজক *yájaka*, a priest. The Pandits in Bengal give it the sound of *j* in *just*, as *jájaka*.

* *n* has this nasal sound in English, when medial and followed by *g*, *k*, or its representative *c* ; but when followed by any other *single* letters *ng* appears necessary to express it, though *ng* as a medial in Roman letters has not a very neat appearance. See Walker's Principles, p. 61.

र *r* is pronounced like *r* in *rod*, as रूप *rúpa*, form, color.

ल *l* sounds like *l* in *lane*, as लाभ *lábha*, gain.

व *v* is like *v* in *vain*, as वान *vdta*, wind : when it is the last letter of a compound consonant, it has the power of *w*, as द्वार *dwára*, a door.

श *sh*, ष *sh*, स *s*.

The first is like *sh* in English ; the middle is *sh* pronounced by raising the tip of the tongue to the top of the mouth ; and the last is like the English *s* ; as, शप *shápa*, a curse ; शेष *shesha*, an end ; सार *sáru*, essence.

ह *h*, क्श *ksh*.

ह *h* is pronounced like *h* in *heart*, as हस्त *hasta*, a hand : when compounded with ष it is softened by the inhabitants of Bengal into *j*, as मुञ्चन्ति *mujyanti*, they are foolish.

क्श *ksh* is a compound of क and ष ; its proper sound therefore is *kshya* ; but by the Pandits in Bengal it is pronounced *khy*.

(3.) The letters are *divided* into Vowels and Consonants. The Vowels are subdivided into

| | | | | | |
|---------------------|-----|-----|-----|-----|-----|
| Short (hraswa) | अ | इ | उ | ऋ | ॠ |
| Long (dīrgha) | आ | ई | ऊ | ऋ | ॠ |
| Similar (samán) | अ आ | इ ई | उ ऊ | ऋ ऋ | ॠ ॠ |
| Dissimilar (asamán) | अ इ | आ उ | उ अ | उ ऋ | ऋ आ |

Four of the remaining six, viz. ए *é*, ऐ *ai*, ओ *ó*, औ *au*, are diphthongs : the other two, अं *ang*, अः *ah*, having powers peculiar to themselves, may be considered as anomalous.

ऋ ऋ; ॠ ॠ, though placed among the pure vowels, should also be considered as anomalous ; since like अं

and **अ**; they participate the properties both of a vowel and a consonant.

The Consonants are divided into two sorts, denominated Classified (*vargiya*) and Miscellaneous (*avar-giya*). The former includes the first five lines, which are classed in regular order, and denominated, from the first letter in each class, the **क** class (*k-varga*), the **च** class (*ch-varga*), &c.—All the others are miscellaneous. They may all, with the exception of **ह**, be thus arranged, according to their specific nature, and the organs by which they are pronounced :—

| | |
|----------------------------------|---------------|
| Gutturals (<i>kanṭhya</i>) | क ख ग घ ङ ह |
| Palatines (<i>tālavya</i>) | च छ ज झ ञ य श |
| Linguals* (<i>múrdhdhanya</i>) | ट ठ ड ढ ण र व |
| Dentals (<i>dantya</i>) | त थ द ध न ल स |
| Labials (<i>óshṭhya</i>) | प फ ब भ म व |

The first and third letters in each line are called unaspirated, (*alpaprāṇa*) the third and fourth aspirated (*maháprāṇa*). **ङ, झ, ञ, न, म** are called nasals (*sānu-násik*), and **ह, य, र, ल, व**, semivowels.

(4.) There are two ways of *combining* letters (*san-yog*) :—the one by uniting a vowel with a consonant ; the other by uniting two or more consonants together.

* Or Cerebrals.

अ is inherent in every letter, except when this mark (\) (virām) is subscribed, or another consonant joined with it, as त *ta* तक् *tak*, क्त *cta*. If another vowel is compounded with the consonant, it naturally supplies its place, as कि *ki*.

The other vowels, when united with a consonant, are contracted in the following manner :—

| | | | | | |
|---|---------|---|----|----|-------------|
| अ | | | | क | <i>ka</i> |
| आ | becomes | । | as | का | <i>ká</i> |
| इ | — | ि | — | कि | <i>ki</i> |
| ई | — | ी | — | की | <i>kí</i> |
| उ | — | ु | — | कु | <i>ku</i> |
| ऊ | — | ू | — | कू | <i>kú</i> |
| ए | — | े | — | के | <i>kri</i> |
| ऐ | — | ै | — | कै | <i>krí</i> |
| अ | — | अ | — | का | <i>klri</i> |
| आ | — | आ | — | का | <i>klrí</i> |
| इ | — | इ | — | कि | <i>ké</i> |
| ई | — | ई | — | की | <i>kai</i> |
| उ | — | उ | — | कु | <i>kó</i> |
| ऊ | — | ऊ | — | कू | <i>kau</i> |
| ए | — | ए | — | के | <i>kang</i> |
| ऐ | — | ऐ | — | कै | <i>kah.</i> |

• Compound Consonants are numerous, but simple in their formation. Those of two letters are of several sorts :

1st.—न, म, य, र, ल, व, added to any other consonant ; as,

| | | |
|--------------|--------|--------|
| क kna | कम kma | कय kya |
| क्र kra | कल kla | कव kwa |
| त tna | तम tma | तय tyā |
| च or त्र tra | तल tla | तव twa |
| ह hna | हम hma | हय hya |
| ह्र hra | हल hla | हव hwa |

2nd.—Double Letters.

| | | | | |
|---------|-----------|---------|------------|---------|
| क kka | कक kkha | ग gga | गघ gggha | ङु nnua |
| च chcha | चक chchha | ज jja | जघ jjgha | झ nnia |
| ट tta | टक ttha | ड dda | डघ ddgha | ण nṇa |
| त tta | तय ttha | द dda | दघ ddgha | न nna |
| प ppa | पक ppgha | ब bba | बघ bbgha | म mma |
| य yya | ल lla | श shsha | शघ shshgha | स ssa |

When two aspirates are compounded, the first is always expressed by the unaspirated letter

3rd.—Nasals,* with their corresponding Letters.

| | | | |
|---------|----------|-----------|------------|
| ङ nka | ङक nkha | ङ ग nga | ङघ nggha |
| ङु nya | ङु न nla | ङु नव nwa | ङु नश nsha |
| ङु नṣha | ङु नsa | ङु नह nha | ङु नकṣha |
| ङ नcha | ङक nchha | ङ नja | ङ नjha |

* As some of the nasals have not a neat appearance when united with their corresponding letters, anuswár is frequently used for them, as नं, or नँ, a share.

| | | | |
|---------|----------|---------|----------|
| नट nṭa' | नट nṭha | नट nḍa | नट nḍha |
| न्त nta | न्त ntha | न्त nda | न्त ndha |
| म्प mpa | म्प mpha | म्प mba | म्प mbha |

4th.—Miscellaneous.

| | | | |
|-----------|------------|-----------|-----------|
| क्त kta | कथ ktha | क्ष ksha | गद gda |
| गध gdha | ग्व gba | गम gbha | गह gha |
| ज chna | ज jna* | ज दga | ज दbha |
| त्क tka | त्क tkha | त्प tpa | त्प tpha |
| त्स tsa | द्ग dga | द्ग dgba | द्ग dba |
| द्ग dbha | न्प npa | न्प npha | न्ध ndha |
| न्श nsha | न्स nsa | त्प pta | प्य ptha |
| प्स psa | ब्द bda | ब्द bdha | ल्क lka |
| वग lga | ल lta | ल lpa | ल lbha |
| व्ह lha | वज vja | वज vjha | व दdhā |
| श्च shcha | श्च shchha | श्च शhta | श्च शhtha |
| श्च शhna | ष्प शhpa | ष्प शhpha | श्च ska |
| श्च skha | स्त sta | स्थ stha | स्प spa |
| स्फ spha | ह hnt | | |

Compounds of three Letters are formed by adding त, थ, न, म, य, र, ल, व or स to some of the preceding ; as,

| | | |
|----------|----------|-----------|
| क्त ktya | क्त ktra | क्त ktwa |
| क्त knya | क्त krya | क्त कshya |

* Pronounced gya.

| | | |
|---------------------|--------------------|-----------------------------|
| त्थ <i>tstha</i> | त्स <i>tsna</i> | त्स <i>tsma</i> |
| त्थ <i>tsya</i> | त्स <i>tsra</i> | त्स <i>tswa</i> |
| न्त्ता <i>ntta</i> | न्त्या <i>ntyā</i> | न्त्रा <i>ntra</i> |
| न्त्वा <i>ntwa</i> | न्त्सा <i>ntsa</i> | न्ध्वा <i>ndhwa</i> |
| प्स्थ <i>pstha</i> | प्स <i>psma</i> | प्स <i>psyā</i> |
| प्स्वा <i>pswa</i> | म्प्य <i>mpya</i> | म्प्रा <i>mpra</i> |
| म्प्ला <i>mpla</i> | म्प्सा <i>mpsa</i> | ल्प्ता <i>lpta</i> |
| ल्प्था <i>lptha</i> | ल्प्य <i>lpya</i> | ल्प्सा <i>lpsa, &c.</i> |

Compounds of four Letters are formed by adding म, य, or व to some of the above.

| | | |
|----------------------|-----------------------|----------------------|
| गद्ध <i>gddhwa</i> | ङ्क्त्वा <i>nktwa</i> | त्स्य <i>tsnya</i> |
| ङ्ग <i>ddhnya</i> | न्त्र्य <i>ntrya</i> | न्त्र्य <i>ntwya</i> |
| न्त्स्य <i>ntsya</i> | न्त्स्य <i>ntswa</i> | ल्प्स्य <i>lpsma</i> |
| ल्प्स्य <i>lpsya</i> | ल्प्स्य <i>lpswa</i> | स्त्र्य <i>strya</i> |

Most of the following signs are used as substitutes for some of the preceding letters :—

ऽ is used for ञ when it is not to be pronounced ; as, कोऽयं, *kóyang who is this ?*

ठ is sometimes used for ण्.

(') at the end of words is used for म् ; as नरम्, नरं, *man.*

(:) at the end of words is used for स् and र् ; as, प्रायस्, *prāyas, almost ;* प्रातर्, प्रातः, *early.*

(;) is a substitute for (:) in certain situations ; as, कर्त्तुः, *who acts ?*

([◌]) denotes that the letter over which it is placed is nasal ; as, भवामि[◌]खति, *himself writes*.

(◌) is used for र, when it is the first member of a compound consonant ; (◌) when it is the last ; as, कं and क in चर्क, *the sun* ; क्रिया, *an action*.

A single consonant after [◌] may be doubled or remain single ; as, कर्म, कर्म, *a work*.

र with उ is thus expressed, रु *ru* ; with ऊ thus, रू or रू *ru* ; as, रुम, *a stag* ; रूप, or रूप, *a form*.

ळ *la* is properly the last letter in the alphabet ; it is used in the *Vēda*, and in most of the provincial alphabets. In Bengal it has become obsolete, and ल occupies its place.

An oblique line drawn through a letter, signifies that it is doubled ; placed under one, that it has no inherent vowel, but is final ; as, स्, *na* ; वच्च् *vāch*, *a word*.

३ or ३ is sometimes used to distinguish the grave from the short vowel ; as, राम ३ or राम३, *O Rāma* ! The vowel thus distinguished is called *Pluta*.

| over a vowel is used in the *Vēda* for an acute accent, - under one for a grave, and [◌] above one for a circumflex.

,| in poetry is used for dividing distichs and verses : at the end of the latter it is frequently doubled. In prose it is used for a period.

CHAPTER II.

OF THE PERMUTATION OF LETTERS (SANDHI).

This part of Orthography applies to the changes that take place in uniting one letter with another to form a syllable; one syllable with another to form a word; one word with another to form a compound word; and all the words in a sentence together to secure harmony of sound in the pronunciation.

The following artificial arrangement of the Alphabet (samáhára) has been adopted, to express the rules for the permutation of letters in a concise manner :—

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| अ | इ | उ | ऋ | ॠ | ए | ऐ | ओ | औ |
| क | ख | ग | घ | ङ | च | छ | ज | झ |
| ट | ठ | ड | ढ | ण | त | थ | द | ध |
| न | प | फ | ब | भ | म | य | र | ल |
| व | श | ष | स | ह | ळ | ॡ | | |

Under the above short vowels their corresponding long ones are included. Any two letters being mentioned with a dash between them, the intermediate ones are included; thus अ—औ means all the vowels, and क—स all the consonants.

ह, though one of the semivowels, is also included in क—स.

The changing of इ and ई to ए; उ and ऊ to ओ; ऋ and ॠ to अर; and ऌ and ॡ to अल्; is called *gun*, or *guna*.

The changing of अ to आ; इ, ई, and ए, to ऐ; उ, ऊ, and ओ to औ; ऋ and ॠ to आर्; ऌ and ॡ to आल्; is called *vridhhi*.



RULES OF PERMUTATION.

RULE I.

When two *similar* vowels come together, they coalesce and form a long one; as,

| | | | | | |
|--------|---|--------|---|-------------|---------------------------|
| न | + | अद्य | = | नाद्य, | <i>not to-day.</i> |
| तथा | + | अहं | = | तथाहं, | <i>so I.</i> |
| सा | + | आगता | = | सागता, | <i>she is come.</i> |
| अधि | + | ईश्वरः | = | अधीश्वरः, | <i>an emperor.</i> |
| किन्तु | + | उपायः | = | किन्तूपायः, | <i>but the remedy.</i> |
| पितृ | + | ऋद्धिः | = | पितृद्धिः, | <i>a father's wealth.</i> |

1. Interjections when single vowels, and indeclinable words ending with ओ, do not unite with the following vowels whether similar or dissimilar; as, अ अनन्त, *O Eternal*; उ ईश्वर, *O Lord*! उ and इति make उदिति and विति, *O this*!

2. In like manner अनी preceding the plural, dual nouns ending with ई, ऊ, and ए, and vocatives with the *grave* accent, do not coalesce; as, अनी ईशः, *these lords*; द्वे नू रमे, *these two cows*; राम ए रधि, *O Rdma, come.*

3. उ, if it follows ए-प and is succeeded by a vowel, admits of two forms; as, किमु + उक्तं = किमुक्तं or किमुक्ता, *what is spoken?*

4. ऋ and ॠ coalesce and form ॡ; as, होतृ + ॠकार = होतृकार; *he sign of a priest*; but ॠ and ॡ are used only in the formation of anciful words.

RULE II.

अ and आ final, if they come in contact with a *dissimilar* vowel, produce the change called *gun*; if with a *iphthong*, that called *vridhhi*; as,

| | | | | | |
|------|---|--------|---|------------|-----------------------|
| तव | + | इदं | = | तवेदं, | <i>this is thine.</i> |
| परम | + | ईश्वरः | = | परमेश्वरः, | <i>the great God.</i> |
| हित | + | उपदेशः | = | हितोपदेशः, | <i>good advice.</i> |
| गंगा | + | उदकं | = | गंगोदकं, | <i>Ganges' water.</i> |
| महा | + | ऊरुः | = | महोऊरुः, | <i>a large thigh.</i> |
| तव | + | ऋद्धिः | = | तवर्द्धिः, | <i>thy wealth.</i> |
| च | + | एतत् | = | चैतत्, | <i>and this.</i> |
| तव | + | ओष्ठ | = | तवौष्ठ, | <i>thy lip.</i> |

1. By the above examples it will be seen that the vowels ए, उ, अ, and ॠ take *gun* and the diphthongs ए and ओ *vridhhi*.

2. The other diphthongs ऐ and औ cannot be made longer, and therefore suffer no change; as, ईश्वर + ऐक्य = ईश्वरैक्य, *the unity of God*; त्व + औषध = भवौषध, *medicine for the world*.

3. आ final followed by ऋ has three forms; as, राजा and ऋषि make राजाऋषि, राज ऋषि, or राजर्षि, *a royal sage*. एव admits *vridhhi* only when particularly emphatic; as, अद्यैव, *to-day*; अद्यैव गच्छ, *go to-day*.

RULE III.

All the other final vowels and the diphthongs, when they come in contact with dissimilar vowels, undergo the following changes :—

इ and ई become ए; as, प्रति + उवाच = प्रत्युवाच,
he replied.

उ and ऊ become वृ; as, तु + इदानीं = त्विदानीं,
and now.

अ and ए become र्; as, मातृ + आनन्दः = मातृआनन्दः,
a mother's joy.

लृ and लृ become लृ; as, लृ + अनुबन्धः = लृनुबन्धः,
the characteristic लृ.

य becomes अय्; as, ते + उत्साहः = तयुत्साहः,
thy perseverance.

ए becomes आय्; as, तस्मै + उक्तः = तस्मायुक्तः,
spoken to him.

ओ becomes अव्; as, यो + इच्छा = यविच्छा,
desire of heaven.

औ becomes आव्; as, ददौ + अन्नं = ददावन्नं,
he gave rice.

1. The vowels admit of three forms; as, नदी अच, नदि अच, and नद्यच, *a river here.*

2. The diphthongs admit of two forms, by dropping ए or वृ; as, घटते + इति = घटतयति or घटतइति, *thus it happens.* इति, following a vocative ending with ओ, has three forms; as, प्रभो इति, प्रभइति, प्रभविति, *thus Sir!*

3. When ए or ओ comes before अ, the अ is dropped; as, ते + अपि = तेपि, *they also*; गुरो + अव = गुरोव, *save Master!* Written also, तेअपि and गुरोअव.

RULE IV.

(·) *anusvár*, when followed by ड—प, becomes ड्—प्; then followed by a vowel, म; as,

| | | | |
|------------|---|-----------|-----------------------|
| किं + करः | = | किङ्करः, | <i>a servant.</i> |
| किं + चित् | = | किञ्चित्, | <i>a little.</i> |
| किं + तु | = | किन्तु, | <i>but.</i> |
| किं + यत् | = | किमेतत्, | <i>what is this ?</i> |

1. According to this rule (·) *anusvár* followed by the gutturals क ख ग घ will become ड्; by the palatines च छ ज झ will become ञ्; by the linguals ट ठ ड ढ will become ण्; by the dentals त थ द ध will become न्; by a vowel or diphthong will become म्.

2. In distinct words (·) *anusvár* generally remains unchanged, when followed by a consonant; at the end of a line or sentence, it always admits of two forms; as, किं तज्ज्ञानं, *what is that knowledge ?* नरं or नरम्, *man.*

3. If (·) is followed by य, ख, or व, it may become the same, but admits of two forms; as, संयम्यते or सयम्यते, *he frequently desists.*

RULE V.

(:) *visarga* followed by ख—स becomes ख्—स्; as,

| | | | |
|----------------|---|-------------|-----------------------------|
| तः + च | = | ताश्च, | <i>and they.</i> |
| चारयिः + टीकते | = | सारथिटीकते, | <i>the charioteer goes.</i> |
| तः + तनोति | = | कस्तनोति, | <i>who extends ?</i> |
| तः + श्रुते | = | कश्रुते, | <i>who sleeps ?</i> |

1. By this rule (:) *visarga* followed by क ख, त थ, फ फ, च becomes क्; by च and झ becomes ञ्; and by ट ठ, ष becomes ण्; but there are some exceptions to the first part of the rule, as will be perceived by the following remark.

2. When (:) is followed by क, ख, घ, फ, it generally remains unchanged; if followed by any letter of ख-प compounded with च, always remains unchanged; if followed by झ-ञ, it admits either form; as, यः कश्चित् *whosoever*; कः त्वयः *what wilt ?* कः शने, or कश्शने *who sleeps ?*

3. Before क, ख, घ, फ, it sometimes becomes न्, and is pronounced from the root of the tongue before the former two, and from the palate before the latter; as, कः करोति, *who acts ?* कः पठति, *who reads ?*

RULE VI.

(:) *visarga* preceded by the inherent vowel अ, and followed by ह-व or अ becomes औ; preceded by आ and followed by अ-व is dropped; preceded by ई-औ and followed by अ-व, becomes ए; as,

कः + गतः = को गतः, *who is gone ?*

उपदेशः + अपि = उपदेशोपि, *instruction also.*

चराः + अत्र = चरा अत्र, *spies here.*

ताः + भवन्ति = ता भवन्ति, *they are.*

अग्निः + अयं = अग्निरयं, *this fire.*

* मुनिः + गतः = मुनिर्गतः, *the sage is gone.*

1. According to this rule (:) *visarga* preceded by the inherent vowel, and followed by अ, ह य र क व, ऊ ञ ण न म, ग घ, ज झ, ङ ढ, द ध, ब भ, becomes औ; preceded by आ and followed by any of the above letters or any vowel or diphthong is dropped; preceded by इ ई, उ ऊ, ए औ, ए ई, औ औ and followed by any of the above letters or any vowel or diphthong becomes ए.

2. If आ or इ-औ follow (:) preceded by अ or आ, the (:) though generally dropped may become ए; as, नरः + उग्रः = नरउग्रः or नरुग्रः *an angry man.*

3. The : of *सोः*, *सोः* and *समेः* is lost when followed by *च—ब*, but when followed by *च—सो*, has two forms ; as, *सो रच*, *O save ! सोचयन्*, or *सोचयन्*, *O Eternal*

4. The : substituted for *र* becomes *र*, if preceded by *च—सो*, and followed by *च—ब* ; but has two or more forms, when followed by *ख—प* ; as, *प्रातः + अत्र = प्रातरच*, *here in the morning* ; *गोः + पतिः = गोः पतिः*, *गोपतिः*, and *गोपतिः*, *master of speech*.

5. If by the operation of the rule two *र*s come together, one of them is dropped, and the preceding vowel is made long ; as, *शिशुः + रक्षितः = शिशुरक्षितः*, *the child was preserved*.

6. The : of the pronouns *सः* and *एषः* is dropped when followed by any letter besides *च* ; as, *एष गच्छति*, *this man goes* ; *स गच्छति*, *he goes*. If *च* privative is prefixed, the (:) is not dropped ; as, *असौ नरः*, *not this man*.

RULE VII.

घ—प, followed by *ख—स*, become *क्—प्* ; and *घ—स्*, followed by *व—ब*, become *ग्—ब्* ; as,

क् + क = क्क, *a compound क्.*

लभ् + स्यते = लप्स्यते, *he will gain.*

समिध् + तच्चा = समितच्चा, *a wood-cutter.*

घ् + घ = गघ, *a compound घ.*

अप् + दः = अद्दः, *a cloud.*

ककुब् + भिः = ककुब्भिः, *by the points of the compass.*

षष् + दर्शन = षड्दर्शन, *the six Darshans*.*

* Some use a short *e* for the inherent vowel *a*, when it is followed by *r*, and so write *Dershans* ; others use a short *o* or a short *u*. They are six systems of theological philosophy

1. According to this rule क्ख्गृध्; ख्ख्ज्भ्; द्दृदृध्; त्त्त्त्त्त्त्, if united with क्ख, ख्ख, ड्ठ, त्त्, प्प, म्म, व्व, are changed respectively to क्ख्ठत्त्. In like manner ख्ख्गृध्; ख्ख्ज्भ्; द्दृदृध्; त्त्त्त्त्त्, if united with ग्ग, ज्ज, ड्ठ, द्ध, व्व are changed respectively to ग्ग्ठत्त्.

2. This rule particularly applies to the final letters of nouns, adjectives, and verbs when inflected, whether the inflection be made by the simple change of the final, or by joining it with another affix or word, as, लुप् *hunger*, Nominative लुत् or लुद्, Instrumental लुभिः.

3. If ग्, ड्, द्, or व्व precede ख्—भ्, when changed by this rule, they are converted into their corresponding aspirates; as, दुध् *four* दुद्, Nominative धुग् or धुक्, *a milker*; so बुध्, Nom. भुत् or भुद्, *wise*.

4. The ख् is not changed to ज् according to the rule but becomes ख् and then द् or ड्, as विख् *enter* विष् and then विट् or विड्.

RULE VIII.

क्—य्, followed by ख्—म become ग्—न्; followed by य्, or व्व with ख्—म after them, undergo the same alteration and change the य् to ख्, and the व्व to घ—भ; as,

वाक् + ईशः = वागीशः, *master of speech*.

एतत् + मानवः = एतद्मानवः, *this man*.

तत् + शास्त्रं = तच्छास्त्रं, *that śāstra*.

वाक् + हीनः = वाग्हीनः, *destitute of speech*.

किञ्चित् + हृतं = किञ्चिद्धृतं, *something stolen*.

1. By this rule क्ख्ठत्त् when followed by a vowel, semivowel, nasal or ग्ग, ज्ज, ड्ठ, द्ध, व्व are changed to ग्ग्ठत्त् respectively. If followed by य् or व्व having a vowel, semivowel or nasal after them, they undergo the same alteration, and also change the य् to ख्, and the व्व to घ, भ, ड, ध or म to agree with the letter preceding.

2. क्—प्, followed by ङ—स, झ, or ञ, admit of two forms; as those given above or these; रत्नमानवः, तच्छास्त्रं, वाग्धीनः. Before the nasal of an affix the क् च ट् न् प् are always changed to the nasals ङ् ञ् न् respectively; as, वाक् and सय, वाक्त्रयः, *eloquent*; चित् and सय, चित्तयः, *wise*.

RULE IX.

The त् class, followed by the च class, or ञ, is changed to the च class; followed by the ट class, is changed to the ट class; and followed by ङ, is changed to ङ; as,

सत् + चित् = सच्चित्, *good intellect*.

तत् + श्रुत्वा = तच्छ्रुत्वा or तच्छ्रुत्वा, *having heard that*.

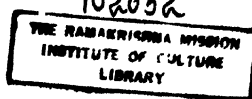
तत् + टीका = तट्टीका, *his commentary*.

पश्चात् + लिखिता = पश्चात्लिखिता, *written afterwards*.

1. When ङ, य, and व, are produced from a nasal, they must always have (°) placed over them; as, विद्वान् + लिखति = विद्वान्लिखति *a wise man writes*. The (°) is also sometimes placed over the nasals produced from (°); as, तं + भज = तन्भज, *worship him*.

RULE X.

न preceded by ऋ, ए, इ, or ए, becomes ञ; न् or न् followed by ङ—स, becomes (°); and न्, ञ्, इ, or ए, preceded by a short vowel, and followed by ञ—स, is doubled; as,



| | | | |
|-------|---------|--------------|-----------------------|
| ह | + नुते | = हनुते, | he injures. |
| प्र | + नादः | = प्रणादः, | shout of applause. |
| तितन् | + सति | = तितंसति, | he desires to extend. |
| यन् | + स्यति | = यंस्यति, | he will cease. |
| राजन् | + इति | = राजन्निति, | thus, O king ! |
| नर | + छाया | = नरच्छाया, | the shadow of a man. |

1. When the न is final, or forms a compound with any letter of the न class, except न, it is not changed to ण; in other cases it is, even if a vowel, (') produced from न or स, (:) or any letter of the क or प class, च, व, or ञ, intervenes.

RULE XI.

स, preceded by इ—ण, or the क् class, becomes ष; स followed by the च class or ञ, becomes ष्; followed by the ट class becomes ष्ट; and the ष followed by the न class, changes them to the ट class; as,

| | | | |
|-------|----------|----------------|---------------------|
| नि | + सीदति | = निषीदति, | he is 'sad. |
| वाक् | + सु | = वाचु, | in the words. |
| मनस् | + चास् | = मनश्चास्, | a good mind. |
| पयस् | + शीतं | = पयश्शीतं, | cold water or milk. |
| धनुस् | + टङ्गाः | = धनुष्टङ्गाः, | the twang of a bow. |
| षष्ठ | + य | = षष्ठ, | the sixth. |

1. If (:) or (') intervenes, or a consonant is dropped, the स is still changed to ष; as, देस् + सु = देःसु, in the arms; ज्ञानिन + सु = ज्ञानिषु, among the wise.

RULE XII.

To some finals other letters are affixed. न् followed by च, छ, ट, ठ, त, थ, with च—स after them, becomes (') and affixes श—स; as,

चन्द्रकवान् + चारः = चन्द्रकवांसारः, *a beautiful peacock.*

वृक्षान् + क्षिन्धि = वृक्षांक्षिन्धि, *cut the trees.*

भवान् + टेषयतु = भावांष्टेषयतु, *do you send.*

बलवक्त्रं + ठक्कुरः = बलवांष्टक्कुरः, *a powerful idol.*

नरान् + त्राहि = नरांस्त्राहि, *save the men.*

भवान् + युडति = भवांस्युडति, *you hide or skreen.*

1. Although the above rule is necessary to the complete harmony of a sentence, it is often neglected in prose composition.

2. •In addition to the insertion mentioned in the rule, there are other insertions which are made occasionally, as इ, followed by श—स, may affix क; इ followed by स, may affix अत्; ण, followed by श—स, may affix इ; and न् followed by श, may affix च, or followed by स, may affix अत्; as,

प्राङ् + षष्ठः = प्राङ्ःषष्ठः or प्राङ्ःषष्ठः, *before the sixth.*

षट् + सप्तः = षट्सप्तः or षट्सप्तः, *six good ones.*

सुगण् + षष्ठः = सुगण्डषष्ठः or सुगण्डषष्ठः, *the sixth well counted.*

सन् + श्राणः = सञ्ज्राणः सञ्ज्राणः, or सञ्ज्राणः, *a good touchstone.*

सन् + सः = सनस्यः or सनस्यः, *the good man.*

3. प्रशान् does not affix श—स; 'as, प्रशान् तनोति, *the meek man increases.* कान् followed by कान्, and भून् followed by च, have both forms; as, कांश्चान् or कान्कान्, *what ?* नृन्साहि or नृन्पाहि, *save the men.*

N. B. When another letter different from those mentioned in any rule precedes or follows, no change takes place; as, प्रश् + न् = प्रश्न, *a question*; षट् + ते = षटते, *they six*; सन् + त्वरः = सन्त्वरः, *a good hill*;

If by one rule a letter is dropped, no effect is afterwards produced by any other rule ; as, चटते + रति = चटतविति or चटत रति, and not चटतेति. चराः + चय = चरा चय, and not चराच.

An exception to this remark occurs in the Mahābhārat, in which सृ and रयः which ought to be written सरय are written सैष ; but this is regarded by all as a poetical licence. The verse is as follows :—

सैष दाशरथी रामः सैष राजा युधिष्ठिरः ।

सैषकर्णो महात्मा मेघ भीमो महाबलः ॥

This is Rāma, the son of Dasharatha, this is king Juddhiṣṭhira,
This is the most liberal Karṇa, and this is the powerful Bhīma.

Of the above 12 rules, the first three are called by the Paṇḍits *Ach-sandhi* or permutation of vowels ; the second three *Vi-sandhi* or permutation of Visarga and Anuswār ; and the last six *Has-sandhi* or permutation of consonants.

PART II.

ETYMOLOGY.

THIS part of Grammar treats of the different parts of speech, their inflections, derivation, and composition.

The parts of speech are eight, viz. the Substantive, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction, and the Interjection.

Nouns, adjectives, pronouns, verbs, &c. are found in the Dictionary in their *crude* or *original* state, without any inflections. In that state the Grammar takes them up and teaches how they are to be inflected.

CHAPTER I.

OF SUBSTANTIVES.

The declensions of Substantives (Sangyá) are five.

The division of Nouns into five declensions, though judged the best upon the whole after repeated examinations, is not so clear as to admit

of no question. By Mr. Wilkins, they are divided into eight, with fourteen subdivisions under the last. By Dr. Carey they are divided into six. They might be divided into two declensions, viz. 1st those ending in vowels, and 2ndly those ending in consonants; but in this case, the subdivisions under the first of these two heads would be so numerous, that the great object of all classification,—assistance to the memory, would be lost. Taking into account the aggregate number of the nouns to be divided, a fairer division would be into three declensions. 1st. Those ending in *a* and *á*, 2ndly, those ending in any other vowel; and 3rdly those ending in consonants. This is an arrangement we should prefer, were it not that the second class requires so many examples for its illustration. Another not unfair division into three declensions would be, 1st those ending with short vowels, 2ndly those ending with long vowels, and 3rdly those ending with consonants. The division of the whole into five declensions, however appears to secure the chief advantages to be attained by classification—as it almost equally divides the examples that are necessary and is not difficult to be remembered. The first declension ends in *a*, *á*; the second in *i*, *ú*; the third in *í*, *ú*; the fourth in the irregular vowel *ri* or a diphthong; and the fifth in a consonant. Under any arrangement it will be a consolation to the learner to know that the nouns of the first declension, which is the most simple, are equal in number to all the others put together.

The Genders are three, the Masculine (*punglinga*), the Feminine (*strīlinga*) and the Neuter (*kliblinga*.)

The Numbers are three, the Singular (*ekvachan*), the Dual (*dwivachan*) and the Plural (*bahuvachan*.)

The Cases are eight, the Nominative (*kartá*), the Objective (*karma*), the Instrumental (*karāṇa*), the Dative (*sampradána*), the Ablative (*apádána*), the Possessive (*sambandha*), the Locative (*Adhikarāṇa*), and the Vocative (*sambhódana*).

SECTION I. OF THE DECLENSIONS.

FIRST DECLENSION.

The first declension has two terminations, the inherent अ and आ. Nouns ending with the inherent अ may be masculine or neuter; when masculine, they form the nominative case by (:), when neuter by ('). Those ending with आ are feminine. As नर, *a man*; तारा, *a star*; ज्ञानं, *knowledge*.

MASCULINE.

Singular.

| | | |
|--------|-------|--------------------|
| Nom. | नरः | <i>a man.</i> |
| Obj. | नरं | <i>a man.</i> |
| Instr. | नरेण | <i>by a man.</i> |
| Dat. | नराय | <i>to a man.</i> |
| Abj. | नरात् | <i>from a man.</i> |
| Poss. | नरस्य | <i>of a man.</i> |
| Loc. | नरे | <i>in a man.</i> |
| Voc. | नर' | <i>O man.</i> |

Dual.

| | | |
|--------|----------|--------------------|
| Nom. | नरौ | <i>two men.</i> |
| Obj. | नरौ | <i>two men.</i> |
| Instr. | नराभ्यां | <i>by two men.</i> |
| Dat. | नराभ्यां | <i>to two men.</i> |

| | | |
|--------|----------|---------------|
| Abl. | नराभ्यां | from two men. |
| Poss. | नरयोः | of two men. |
| Loc. | नरयोः | in two men. |
| | Plural. | |
| Nom. | नराः | men. |
| Obj. | नरान् | men. |
| Instr. | नरैः | by men. |
| Dat. | नरेभ्यः | to men. |
| Abl. | नरेभ्यः | from men. |
| Poss. | नराणां | of men. |
| Loc. | नरेषु | in men. |

As an exercise decline in like manner the following nouns. अंश, a part, अंकुर, a germ, अज, a goat, अश्व, a horse, आम्र, the mango tree, उत्सव, a festival, काक, a crow, गरुड, a vulture, चन्द्र, the moon, जय, victory, दास, a servant, नीड, a nest, पुत्र, a son, बाल, a child. भ्रमर, a bee, मत्स्य, a fish, रथ, a car, लोक, a people, वक्र, a crane, शर, a hare, and हृद्, a lake.

FEMININE.

तारा, a star.

| Singular. | Dual. | Plural. |
|------------|-----------|----------|
| N. तारा | तारे | ताराः |
| O. तारां | तारे | ताराः |
| I. तारया | ताराभ्यां | ताराभिः |
| D. तारायै | ताराभ्यां | ताराभ्यः |
| A. तारायाः | ताराभ्यां | ताराभ्यः |
| P. तारायाः | तारयोः | ताराणां |
| L. तारायां | तारयोः | तारासु |
| V. तारे | | |

After the same example decline *स्त्री*, a woman, *आज्ञा*, a command, *इच्छा*, desire, *कन्या*, a daughter, *क्रीडा*, sport, *श्रीरा*, the neck, *चिन्ता*, reflection, *जटा*, clotted hair, *टीका*, a commentary, *दया*, pity, *निद्रा*, sleep, *पूजा*, worship, *माया*, illusion, *रक्षा*, preservation, *शर्मा*, shame, *वीणा*, a lute, *रोसा*, splendour, *हिंसा*, injury, and all abstracts ending in ता ; as, *व्यवस्था*, paucity, *सुखता*, sweetness, *समता*, likeness.

NEUTER.

ज्ञान, knowledge.

| Singular. | Dual. | Plural. |
|-------------|-------------|------------|
| N. ज्ञानं | ज्ञाने | ज्ञानानि |
| O. ज्ञानं | ज्ञाने | ज्ञानानि |
| I. ज्ञानेन | ज्ञानाभ्यां | ज्ञानैः |
| D. ज्ञानाय | ज्ञानाभ्यां | ज्ञानेभ्यः |
| A. ज्ञानात् | ज्ञानाभ्यां | ज्ञानेभ्यः |
| P. ज्ञानस्य | ज्ञानयोः | ज्ञानानां |
| L. ज्ञाने | ज्ञानयोः | ज्ञानेषु |
| V. ज्ञान | | |

After the same pattern decline *पत्र*, a letter, *पद्म*, a limb, *शस्त्र*, a weapon, *दण्ड*, a debt, *काष्ठ*, wood, *गृह*, a house, *जल*, water, *तीर*, a shore, *दान*, a gift, *धन*, wealth, *पत्र*, a leaf, *पाप*, sin, *फल*, fruit, *भय*, fear, *मुख*, the mouth, *युद्ध*, war, *रज्य*, silver, *वने*, a wood, *शरीर*, the body, *सुवर्ण*, gold ; and all verbals ending with नं as *गमनं*, going, *पतनं*, falling.

वारा a name of one of the demigods is masculine and makes N. *वाराः* । *वारा* I. *वारा* D. *वारे* A. *वाराः* P. *वाराः* L. *वारे* V. *वारा*. Like other proper nouns it is confined to the singular.

There are also a few compound substantives ending with *वा*, which are of the masculine gender : as, *आज्यवा*, a drinker of clarified butter, an ancestor.

| | Singular. | Dual. | Plural. |
|-------|-----------|--------------|------------|
| Nom. | आव्यपाः | आव्यपौ | आव्यपाः |
| Ob. | आव्यपां | आव्यपौ | आव्यपः |
| Inst. | आव्यपा, | आव्यपाभ्यां, | आव्यपाभिः |
| Dat. | आव्यपे | आव्यपाभ्यां | आव्यपाभ्यः |
| Abl. | आव्यपः | आव्यपाभ्यां | आव्यपाभ्यः |
| Poss. | आव्यपः | आव्यपोः | आव्यपां |
| Loc. | आव्यपि | आव्यपोः | आव्यपासु |

आमा, अमा, अमा, a mother, make Vocative आम, &c.

अरा, decrepitude, may be declined regularly like तारा, a star ; or like a noun ending in अस्, of the 5th Declension, with the exception of the Nom. case singular.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|---------|
| N. | अरा | अरसौ | अरसः |
| O. | अरसे | अरसौ | अरसः |
| I. | अरसा | अराभ्यां | अराभिः |
| D. | अरसे | अराभ्यां | अराभ्यः |
| A. | अरसः | अराभ्यां | अराभ्यः |
| P. | अरसः | अरसौ | अरसां |
| L. | अरसि | अरसोः | अरासु |
| V. | अरः | | |

In the examples of each declension, when the Vocative differs from the Nominative, it is supplied ; when it is the same as the Nominative, it is omitted. 102052

SECOND DECLENSION.

The second declension has two terminations, इ and उ, which may be of the masculine, feminine, or neuter gender. When of the masculine and feminine gender (:) is added in the Nominative case. As, गिरिः, a mountain ; गुरुः, a teacher ; मतिः, intellect ; वधुः, a cow ; वारिः, water ; मधुः, honey.

MASCULINE.

गिरि, *a mountain.*

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| N. | गिरिः | गिरी | गिरयः |
| O. | गिरिं | गिरी | गिरौन् |
| I. | गिरिणा | गिरिभ्यां | गिरिभिः |
| D. | गिरये | गिरिभ्यां | गिरिभ्यः |
| A. | गिरेः | गिरिभ्यां | गिरिभ्यः |
| P. | गिरेः | गिर्योः | गिरीणां |
| L. | गिरौ | गिर्योः | गिरिषु |
| V. | गिरे | | |

गुरु, *a teacher.*

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| N. | गुरुः | गुरु | गुरुवः |
| O. | गुरुं | गुरु | गुरुन् |
| I. | गुरुणा | गुरुभ्यां | गुरुभिः |
| D. | गुरुवे | गुरुभ्यां | गुरुभ्यः |
| A. | गुरोः | गुरुभ्यां | गुरुभ्यः |
| P. | गुरोः | गुरुव्योः | गुरुणां |
| L. | गुरौ | गुरुव्योः | गुरुषु |
| V. | गुरो | | |

So decline अग्नि, *fire*, ऋषि, *a sage*, मणि, *a gem*, राशि, *a heap*, बन्दि, *prisoner*, विधि, *an ordinance*, सारथि, *a charioteer*, आयु, *age of life*, ऊरु, *thigh*, ऋतु, *a season*, जानु, *a knee*, वन्धु, *a friend*, मृत्यु, *death*, शत्रु, *an enemy*, शिशु, *an infant*.

FEMININE.

मति, *intellect*.

| | Singular. | Dual. | Plural. |
|----|-------------|----------|---------|
| N. | मतिः | मती | मतयः |
| O. | मतिं | मती | मती |
| I. | मत्या | मतिभ्यां | मतिभिः |
| D. | मत्यै मतये | मतिभ्यां | मतिभ्यः |
| A. | मत्याः मतेः | मतिभ्यां | मतिभ्यः |
| P. | मत्याः मतेः | मत्योः | मतीनां |
| L. | मत्यां मतौ, | मत्योः | मतिषु |
| V. | मते | | |

धेनु, *a cow*.

| | Singular. | Dual. | Plural. |
|----|---------------|-----------|----------|
| N. | धेनुः | धेनू | धेनवः |
| O. | धेनुं | धेनू | धेनूः |
| I. | धेन्या | धेनुभ्यां | धेनुभिः |
| D. | धेन्यै धेनवे | धेनुभ्यां | धेनुभ्यः |
| A. | धेन्याः धेनोः | धेनुभ्यां | धेनुभ्यः |
| P. | धेन्याः धेनोः | धेन्योः | धेनूनां |
| L. | धेन्यां धेनौ | धेन्योः | धेनुषु |
| V. | धेनो | | |

Thus decline ऋषि, *a shovel*, कृषि, *agriculture*, खनि, *a mine*, जाति, *caste*, दीप्ति, *light*, दृढि, *firmness*, बुद्धि, *understanding*, मुक्ति, *liberation*, इष्टि, *rain*, शान्ति, *peace of mind*, पूर्ति, *completion*, सृष्टि, *creation*, स्रुति, *re-collection*, code of laws; ऋक्षु, *a pitcher*, and रज्जु, *a rope*.

NEUTER.

वारि, *water*.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| N. | वारि | वारिणी | वारीणि |
| O. | वारि | वारिणी | वारीणि |
| I. | वारिणा | वारिभ्यां | वारिभिः |
| D. | वारिणे | वारिभ्यां | वारिभ्यः |
| A. | वारिणः | वारिभ्यां | वारिभ्यः |
| P. | वारिणः | वारिणोः | वारीणां |
| L. | वारिणि | वारिणोः | वारिषु |
| V. | वारे वारि | | |

मधु, *honey*.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|---------|
| N. | मधु | मधुनी | मधूनि |
| O. | मधु | मधुनो | मधूनि |
| I. | मधुना , | मधुभ्यां | मधुभिः |
| D. | मधुने | मधुभ्यां | मधुभ्यः |
| A. | मधुनः | मधुभ्यां | मधुभ्यः |
| P. | मधुनः | मधुनोः | मधूनां |
| L. | मधुनि | मधुनोः | मधुषु |
| V. | मधो मधु | | |

Sq. decline अश्रु, *a tear* ; तालु, *the palate* ; श्मश्रु *the beard*

सखि, m. *a companion*. Nom. सखा, सखायौ, सखायः ; Obj. सखायं, सखायौ, श्वीनः ; (the dual and plural are regular like निरि) Ins. singular सखा ;

Dat. सख्ये ; Ab. and Poss. सख्युः ; Loc. सख्यौ ; V. सखे. So पति, m. *a lord*,
N. पतिः O. पतिं I. पत्या D. पत्ये A. पत्युः P. पत्युः L. पत्यौ ; but regular
in the dual and plural and also as the last member of a compound.

कोटु, or कोटु m. *a jackal*. Nom. कोटा, कोटारौ, कोटारः ; Obj. कोटा
कोटारौ, कोटून् ; I. कोटुना कोट्वा, कोटुभ्यां, कोटुभिः ; D. कोटवे, को
कोटुभ्यां कोटुभ्यः ; A. कोटोः कोटुः, कोटुभ्यां, कोटुभ्यः ; P. कोटोः कोट
कोटोः कोटोः, कोटून् ; L. कोटौ कोटरि, कोटोः, कोटोः, कोटुषु ;
कोटो कोटः.

There are but few nouns ending in *i* short of the neuter gender, and
they are for the most part irregular, as may be seen in the instance
following.

अस्थि, *a bone*.

| | Singular. | Dual. | Plural. |
|----|---------------|-------------|-----------|
| N. | अस्थि | अस्थिनी, | अस्थीनि |
| O. | अस्थि | अस्थिनी | अस्थीनि |
| I. | अस्थ्या, | अस्थिभ्यां, | अस्थिभिः |
| D. | अस्थे, | अस्थिभ्यां | अस्थिभ्यः |
| A. | अस्थः | अस्थिभ्यां | अस्थिभ्यः |
| P. | अस्थः | अस्थोः | अस्थानां |
| L. | अस्थि अस्थिनी | अस्थोः | अस्थिषु |

So अक्षि, n. *an eye* ; दधि, n. *curdled milk* ; सक्थि, n. *a thigh*.

सानु, n. *a ridge of a hill*, makes in the Objective plural सानूनि and
सूनि, &c.

THIRD DECLENSION.

The third declension has two terminations, ई and
उ, which are chiefly of the feminine gender ; as नदी
a river ; बधू, *a wife*.

FEMININE.

नदी, *a river.*

| | Singular. | Dual. | Plural. |
|----|-----------|----------|---------|
| N. | नदी | नद्यौ | नद्यः |
| O. | नदीं | नद्यौ | नदीः |
| I. | नद्या | नदीभ्यां | नदीभिः |
| D. | नद्यै | नदीभ्यां | नदीभ्यः |
| A. | नद्याः | नदीभ्यां | नदीभ्यः |
| P. | नद्याः | नद्योः | नदीनां |
| L. | नद्यां | नद्योः | नदीषु |
| V. | नदि | | |

बधू, *a wife.*

| | Singular. | Dual. | Plural. |
|-----|-----------|----------|---------|
| N. | बधूः | बध्वौ | बध्वः |
| O. | बधूं | बध्वौ | बधूः |
| I. | बध्वा | बधूभ्यां | बधूभिः |
| D. | बध्वै | बधूभ्यां | बधूभ्यः |
| A. | बध्वाः | बधूभ्यां | बधूभ्यः |
| P. | बध्वाः | बध्वोः | बधूनां |
| L. | बध्वां | बध्वोः | बधूषु |
| *V. | बध | | |

In like manner decline काशी, *a woman's girdle*, कुमारी, *a damsel*, मायी, *a milk-maid*, देवी, *a goddess*, नारी, *a woman*, पृथिवी, *the earth*, भगिनी, *a sister*, भुजुटी, *a frown*, मञ्जरी, *a pedicle*, विपरी, *a shop*, कबू, *a scab*, कबू, *the itch*, चक्र, *an army*, ससू, *a mother-in-law*.

There are but few simple words of the masculine gender ending with ई and ऊ, and they are inflected much like the above; as ईश king of the celestial quiristers; N. ईशः O. ईशं I. ईशः D. ईशे A. ईशः P. ईशः L. ईशि. यवजू a barley-cutter makes Loc. sing. यवजूषा and Poss. plu. यवजूषा and यवजूषा.

Simple words ending originally with ई and ऊ are principally of the feminine gender, and are thus declined: as श्री, prosperity; भू, the earth.

FEMININE.

श्री, prosperity.

| Singular. | Dual. | Plural. |
|--------------------|-----------|---------------------|
| N. श्रीः | श्रीयो | श्रीयः |
| O. श्रीयं | श्रीयो | श्रीयः |
| I. श्रीया | श्रीभ्यां | श्रीभिः |
| D. श्रीये, श्रीये | श्रीभ्यां | श्रीभ्यः |
| A. श्रीयः श्रीयाः | श्रीभ्यां | श्रीभ्यः |
| P. श्रीयः श्रीयाः | श्रीयोः | श्रीयां and श्रीयां |
| L. श्रीयि, श्रीयां | श्रीयोः | श्रीभु |

भू, the earth.

| Singular. | Dual. | Plural. |
|---------------|---------|-----------------|
| N. भूः | भूयो | भूयः |
| O. भूयं | भूयो | भूयः |
| I. भूया | भूभ्यां | भूभिः |
| D. भूये, भूये | भूभ्यां | भूभ्यः |
| A. भूयः भूयाः | भूभ्यां | भूभ्यः |
| P. भूयः भूयाः | भूयोः | भूयां and भूयां |
| L. भूयि भूयां | भूयोः | भूभु |

So तन्त्री, *a stringed instrument*; तन्त्री, *lassitude*; तरो, *a boat*; [खली, *fortune*; भी, *fear*; शी, *shame*, &c.

Of those cases which admit of two forms, the first only is used when the word is masculine. नी is an exception in the Locative case singular; as, Nom. नीः, *a receiver*; Dative, निभे; Ablative and Possessive, निभः Locative, निभां.

स्त्री, *a woman*, takes only the last form, and makes N. स्त्री, स्त्रियौ, स्त्रियः; O. स्त्रियं स्त्रीं, स्त्रियौ, स्त्रियः स्त्रीः; I. स्त्रिया, स्त्रीभ्यां स्त्रीभिः; D. स्त्रियै; A. P. स्त्रियाः; L. स्त्रियां; V. स्त्रि.

भू, *a brow*, is inflected like भू the *earth*; so also the compounds of भू, except दम्भू, *a serpent*, and वरुणभू, *a frog*, which are inflected like खलपू following.

Compound words, the last member of which is a verbal root, ending originally with ई or ऊ; also reduplicated words, having a single consonant before the ई or ऊ, are generally masculine, and are thus declined: as सेनानी, *a general*; खलपू, *a sweeper*.

MASCULINE.

सेनानी, *a general*.

| Singular. | Dual. | Plural. |
|--------------|-------------|------------|
| N. सेनानीः | सेनान्यौ | सेनान्यः |
| O. सेनान्यं | सेनान्यौ | सेनान्यः |
| I. सेनान्या | सेनानीभ्यां | सेनानीभिः |
| D. सेनान्ये | सेनानीभ्यां | सेनानीभ्यः |
| A. सेनान्यः | सेनानीभ्यां | सेनानीभ्यः |
| P. सेनान्यः | सेनान्योः | सेनान्यां |
| L. सेनान्यां | सेनान्योः | सेनानीषु |

खलपू, a sweeper.

| Singular. | Dual. | Plural. |
|-----------|-----------|----------|
| N. खलपूः | खलपौ | खलपः |
| O. खलप | खलपौ | खलपः |
| I. खलपा | खलपूभ्यां | खलपूभिः |
| D. खलपि | खलपूभ्यां | खलपूभ्यः |
| A. खलपः | खलपूभ्यां | खलपूभ्यः |
| P. खलपः | खलपोः | खलपां |
| L. खलपि | खलपोः | खलपूष्व् |

So दिधी, *splendor* ; N. दिधीः, दिधौ, दिध्यः, &c. वातप्रसी, *an antelope*, makes Objective वातप्रसीं, वातप्रस्यौ, वातप्रसीन् ; Locative singular, वातप्रसी. So पपी, *the sun*, and ययी, *a way*.

There are no neuters of this declension.

FOURTH DECLENSION.

The fourth declension ends in the irregular vowel ऋ or a diphthong, and may be of the masculine or feminine gender ; as, पिढ, *a father* ;, माढ, *a mother*.

MASCULINE.

पिढ, a father.

| Singular. | Dual. | Plural. |
|-----------|-----------|---------|
| N. पिता | पितरौ | पितरः |
| O. पितरं | पितरौ | पितृन् |
| I. पित्रा | पिढभ्यां | पिढभिः |
| D. पित्रे | पितृभ्यां | पिढभ्यः |

| | | |
|----------|-----------|----------|
| A. पितुः | पितृभ्यां | पितृभ्यः |
| P. पितुः | पित्रोः | पितृणां |
| L. पितरि | पित्रोः | पितृषु |
| V. पितः | | |

So क्रैत, a buyer, चक्र, a man of the military tribe, जैत, a conqueror, दात a donor, देत, a husband's brother, नृ, a man, भ्रात, a brother, यामात daughter's husband, योद्, warrior, वक्त्र, an orator, विक्रेत, a seller, होत a priest.

The feminine is declined like the masculine, except in the Objective plural, as.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|---------|
| N. | माता | मातरौ | मातरः |
| O. | मातरं | मातरौ | मातृः |
| I. | मात्रा | मातृभ्यां | मातृभिः |

So दुहित, a daughter, ननन्द, a husband's sister, यात, a husband's brother's wife.

Words* ending in ऋ formed from verbal roots lengthen the penultimate as far as the Objective plural; as, चात a saviour; Nom. चाता, चातारौ, चातारः; Obj. चातारं, चातारौ, चातान्, &c.

नप्तृ, a grandson, is declined like चात; so also सख, a sister to the obj. plural. नृ, a man, makes in the Possessive plural नृणां and नृणां.

There are no nouns ending in ऋ ऌ ऒ and ए, and only some half dozen ending in ऐ औ औ; as र्म. wealth, गो m. an ox. नौ f. a boat, which are thus declined.

* These words are sometimes, as here, nouns of agency, and at others adjectives of three terminations.

रै, *wealth.*

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| N. | राः | राद्यौ | रायः |
| O. | राद्यं | राद्यौ | रायः |
| I. | राया | राभ्यां | राभिः |
| D. | राद्ये | राभ्यां | राभ्यः |
| A. | रायः | राभ्यां | राभ्यः |
| P. | रायः | राद्योः | रायां |
| L. | रायि | राद्योः | राद्यु |

गौ, *an ox.*

| | | | |
|----|-----|---------|--------|
| N. | गौः | गावौ | गावः |
| O. | गां | गावौ | गाः |
| I. | गवा | गाभ्यां | गाभिः |
| D. | गवे | गाभ्यां | गाभ्यः |
| A. | गोः | गाभ्यां | गाभ्यः |
| P. | गोः | गवोः | गवां |
| L. | गवि | गवोः | गोषु |

नौ, *a boat.*

| | | | |
|----|------|---------|--------|
| N. | नौः | नावौ | नावः |
| O. | नावं | नावौ | नावः |
| I. | नावा | नाभ्यां | नाभिः |
| D. | नावे | नाभ्यां | नाभ्यः |
| A. | नावः | नाभ्यां | नाभ्यः |
| P. | नावः | नावोः | नावां |
| L. | नौवि | नावोः | नौष |

So decline द्यौ, *heaven*, and म्रौ, *the moon*.

FIFTH DECLENSION.

The fifth declension ends with a final consonant, and may be of the masculine, feminine, or neuter gender : as स्वामिन्, *a husband or master* ; भास्वत्, *the sun* ; मूर्धन्, *the head* ; चन्द्रमस्, *the moon* ; वाच्, *a word* ; मिर्, *a word* ; नामन्, *a name* ; मनस्, *the mind*.

Some of the final Consonants, in the formation of the Nom. Case, are changed. The simple ones thus :—

| | | | |
|----|--|---|---|
| व् | becomes | क्, | as वाच्, <i>a word</i> ; Nom. वाक्. |
| म् | — | क् or ड्, | — युज्, <i>a pair</i> ; Nom. युक्. परित्राज्, <i>a traveller</i> ; Nom. परित्राड्. |
| न | is dropped and the vowel made long ; | } — राजन्, <i>a king</i> ; Nom. राजा. हस्तिन्, <i>an elephant</i> ; Nom. हस्ती. | |
| र् | becomes : with the vowel long ; | — | मिर्, <i>a word</i> ; Nom. मीः. |
| श् | becomes क् or ड्, | — | दिग्, <i>a side</i> ; Nom. दिक्. प्राश् or प्राड्, <i>a question</i> ; Nom. प्राड्. |
| त् | becomes ड्, or : with the vowel long ; | — | तृप्, <i>thirst</i> ; Nom. तृड्. सजुप्, <i>a companion</i> ; Nom. सजूः. |
| व् | becomes ः, with the vowel long ; | — | पुरोषस्, <i>a priest</i> ; Nom. पुरोषाः. |
| श् | becomes क् or ड्, | — | अण्डिक्, <i>a metre</i> ; Nom. अण्डिक्. मधुलिक्, <i>a bee</i> ; Nom. मधुलिड्. |

The other simple consonants undergo no change ; s संवत्, *avar* ; N. संवत्.

In aspirated letters, the aspirate is changed into the simple ; as चित्रजिह्वा, *a painter* ; N. चित्रजिह्वः चूरा *hunger* ; N. चूर्. ककुभः, *a point of the compass* ; N. ककुभः or ककुपः.

In compound finals the last letter is dropped and the remaining one changed according to the Rules of Permutation ; as खग्ज्, *a cripple* ; Nom. खग्जः गोरक्षः, *a cow-keeper* ; N. गोरक्. कृष्, *a curlew* ; N. कृष्.

The final क्, ट्, त्, प्, of the Nominative case may be doubled, or changed to ग्, झ्, द्, ब्, at pleasure ; as बाक्, बाक्क, or बाग् ; सम्पत् or सम्पद्, &c.

The Inst., Dat. and Abl. cases, dual and plural, also the Loc. plural, are formed from the Nom. singular by changing a long vowel to a short one ; *visarga* (ः) into different letters according to the 5th and 6th Rules of Permutation ; and the letters क् ट् त् प् to ग् झ् द् ब्, as seen in स्वामी, चन्द्रमाः and बाक्, &c.

The other cases are formed from the simple word in its primitive state ; as स्वामिन्, स्वामिनौ, &c. बाच्, बाचं, &c.

Words ending with त् preceded by व or न, change the त् to ज्ञान् in the Nominative singular, and insert न् as far as the Objective plural ; but the other cases

formed from the Nominative singular are regular as though it had ended with त्; as in भासत्, *the sun*.

Words ending with च्च् change the च्च् to चा as far as the Objective plural, and then drop it; but if the च्च् is preceded by a compound consonant, the last of which is स or व, the inherent च्च् is not dropped, as मूढ्च्, *the head*; आत्मन्, *spirit*, &c.

When च्च् is dropped in the Obj. plural, it is dropped also in the Inst., Dat., Abl., Poss. and Loc. cases singular; the Poss. and Loc. dual; and the Poss. plural; in the Loc. singular there are two forms; as न मूर्ध्च्, &c.

MASCULINE.

स्वामिन्, *a husband or master*.

| Singular. | Dual. | Plural. |
|-----------------|-------------|------------|
| N. स्वामी | स्वामिनौ | स्वामिनः |
| O. स्वामिन् | स्वामिनौ | स्वामिनः |
| I. स्वामिना | स्वामिभ्यां | स्वामिभिः |
| D. स्वामिने | स्वामिभ्यां | स्वामिभ्यः |
| A. स्वामिना | स्वामिभ्यां | स्वामिभ्यः |
| P. स्वामिनः | स्वामिनोः | स्वामिनां |
| L. स्वामिनि | स्वामिनोः | स्वामिनु |
| ••• V. स्वामिन् | | |

भास्वत्, *the sun.*

| Singular. | Dual. | Plural. |
|--------------|-----------|-------------|
| N. भास्वान् | भास्वौ | भास्वतः |
| O. भास्वन्तं | भास्वन्तौ | भास्वतः |
| I. भास्वता | भास्वतां | भास्वद्भिः |
| D. भास्वते | भास्वतां | भास्वद्भ्यः |
| A. भास्वतः | भास्वतां | भास्वद्भ्यः |
| P. भास्वतः | भास्वतोः | भास्वतां |
| L. भास्वति | भास्वतोः | भास्वत्सु |
| V. भास्वन् | | |

मूर्धन्, *the head.*

| Singular. | Dual. | Plural. |
|-----------------------|-----------|-------------|
| N. मूर्धा | मूर्धानौ | मूर्धानः |
| O. मूर्धानं | मूर्धानौ | मूर्ध्नि |
| I. मूर्धा | मूर्ध्नां | मूर्ध्निभिः |
| D. मूर्ध्ने | मूर्ध्नां | मूर्ध्न्धः |
| A. मूर्ध्ने | मूर्ध्नां | मूर्ध्न्धः |
| P. मूर्ध्ने | मूर्ध्नाः | मूर्ध्नी |
| L. मूर्ध्नि, मूर्ध्नि | मूर्ध्नाः | मूर्ध्न्सु |
| V. मूर्धन् | | |

So राजन्, *a king*; N. राजा, राजानौ, राजानः. O. राजा, राजानौ, राघः, &c.; but आत्मन्, *spirit*; N. आत्मा, आत्मानौ, आत्मानः. O. आत्मानं, आत्मानौ, आत्मन्; and यजन्, *a priest*; N. यज्वा, यज्जानौ, यज्जानः. O. यज्जानं, यज्जानौ, यज्जानः, &c.

Verbal nouns having a short vowel and semivowel before **ञ्** lengthen the vowel in the obj. plural, &c.; as परिदिबन्, a player; N. परिदिबा, परिदिबानौ, परिदिबानः. O. परिदिबानं, परिदिबानो, परिदीबानः. परिदीबाना. परिदिबान्या, परिदिबानिः, &c.

Compounds ending with **ञ्** do not lengthen the penultimate **ञ**, and when they drop it in the Objective plural, change the **ञ** to **व**; as मेवहन्, the killer of his friend; Nom. मिहन्ता, मिहन्तौ, मिहन्तः. Obj. मेवहन्, मिहन्तौ, मिहन्तः. Inst. मिहन्ता, मिहन्तया, मिहन्तभिः, &c.

चन्द्रमस्, the moon.

| | Singular. | Dual. | Plural. |
|----|-----------|---------------|--------------|
| N. | चन्द्रमाः | चन्द्रमसौ | चन्द्रमसः |
| O. | चन्द्रमसं | चन्द्रमसौ | चन्द्रमसः |
| J. | चन्द्रमसा | चन्द्रमोभ्यां | चन्द्रमोभिः |
| D. | चन्द्रमसे | चन्द्रमोभ्यां | चन्द्रमोभ्यः |
| A. | चन्द्रमसः | चन्द्रमोभ्यां | चन्द्रमोभ्यः |
| P. | चन्द्रमसः | चन्द्रमसोः | चन्द्रमसां |
| L. | चन्द्रमसि | चन्द्रमसोः | चन्द्रमःसु |
| V. | चन्द्रमः | | |

After these examples decline तपस्विन्, an ascetic, पक्षिन्, a bird, प्राणिन्, a sentient being or living creature, सन्निन्, a counsellor, सप्तन्, the wind, वन्दिन्, a bard, शिल्पिन्, an artisan, हस्तिन्, an elephant, अश्वान्, stone, सभासद्, a member of council, तक्षन्, a carpenter, धनुस्, m. n. bow, विहगस्, a bird.

FEMININE.

Nouns feminine of this declension differ nothing from those masculine; as—

वाक्, *a word.*

| Singular. | Dual. | Plural. |
|-----------|-----------|----------|
| N. वाक् | वाचौ | वाचः |
| O. वाचं | वाचौ | वाचः |
| I. वाचा | वाग्भ्यां | वाग्भिः |
| D. वाचे | वाग्भ्यां | वाग्भ्यः |
| A. वाचः | वाग्भ्यां | वाग्भ्यः |
| P. वाचः | वाचोः | वाचां |
| L. वाचि | वाचोः | वाच्यु |

गिर, *a word.*

| Singular. | Dual. | Plural. |
|-----------|-----------|----------|
| N. गीः | गिरौ | गिरः |
| O. गिरं | गिरौ | गिरः |
| I. गिरा | गीर्भ्यां | गीर्भिः |
| D. गिरे | गीर्भ्यां | गीर्भ्यः |
| A. गिरः | गीर्भ्यां | गीर्भ्यः |
| P. गिरः | गिरौः | गिरां |
| L. गिरि | गिरौः | गीर्षु |

So decline वापद्, *adversity*, कुष, *hunger*, त्वक्, *skin*, दमत, *a stone*, पुर, *a city*, विद्युत्, *lightning*, वरत, *autumn*, कुच, *a ladle*, संविद्, *agreement*.

NEUTER.

Neuters ending with any letter but य—न, insert न् in the Nominative and Objective plural; as जगत्, *the world*; Nom. and Obj. जगत्, जगती, जगन्ति. If they end

with a semivowel or nasal, न् is not inserted as वार, water ; N. O. वारः, वारी, वारि.

Neuters ending with अन् drop the न् in the Nom., and the penultimate अ in the I. D. A. P. and L. cases singular, the P. and L. dual, and the P. plural : in the Voc. singular and the Nom. and Obj. dual there are two forms. Those ending with स् change the स् to (ः) in the Nom. case singular ; and when न् is inserted in the plural, change a penultimate अ, इ, उ to आ, ई, ऊ ; नामन्, a name ; मनस्, the mind.

नामन्, a name.

| Singular. | Dual. | Plural. |
|------------------|---------------|---------|
| N. नाम | नामनी, नाम्नी | नामानि |
| O. नाम | नामनी, नाम्नी | नामानि |
| I. नाम्ना | नामभ्यां | नामभिः |
| D. नाम्ने | नामभ्यां | नामभ्यः |
| A. नाम्नः | नामभ्यां | नामभ्यः |
| P. नाम्नः | नाम्नोः | नाम्नां |
| L. नाम्नि, नामनि | नाम्नोः | नामसु |
| V. नाम, नामन् | | |

मनस्, the mind.

| Singular. | Dual | Plural. |
|-----------|----------|---------|
| N. मनः | मनसी | मनसि |
| O. मनः | मनसी | मनसि |
| I. मनसा | मनोभ्यां | मनोभिः |
| D. मनसे | मनोभ्यां | मनोभ्यः |

| | | |
|-----------|-------|-------|
| A. मनेसाः | मनेसा | मनेसा |
| P. मनसः | मनसोः | मनसा |
| L. मनसि | मनसोः | मनसु |
| V. मनः | | |

So चक्रेण, a shield, जन्मन्, birth, जगत्, the world, पर्वण, a festival, केशम्, hair of the body, यक्रेण, the liver, वस्त्रम्, mail, ब्रह्मन्, God, चक्षुस्, the eye, तपस्, austerity, मेदस्, serum of flesh, यशस्, glory, fame, वक्षस्, the breast, वयस्, age, सोतस्, a stream.

The following nouns of the fifth Declension are irregular in some of their cases.

अनडुह, m. a bull. Nom. अनडुहम्, अनडुहादौ, अनडुहाः; Obj. अनडुहम्, अनडुहादौ, अनडुहः; Inst. अनडुहा, अनडुह्या, अनडुहिः, &c.

अनेहस, m. time. N. अनेहा, अनेहसौ, अनेहसः; O. अनेहसं, अनेहसौ, अनेहसः, &c.; V. अनेहः. So उग्रनस्, regent of the planet Venus. N. उग्रना, &c.; V. उग्रनः, उग्रन and उग्रनम्. So also पुबदशस्, Indra. N. पुबदशा, &c.; V. पुबदशः.

अप, f. water. Used only in the plural. Nom. आपः; Obj. अपः; Inst. अहिः; Dat. and Abl. अह्यः; Poss. अपां; Loc. असु.

अर्यमन्, m. the sun. N. अर्यमा, अर्यमणौ, अर्यमणः; O. अर्यमनं, अर्यमणौ, अर्यमणः; I. अर्यमणा, अर्यमण्यां, अर्यमणिः, &c.

अश्वेन, m. a horse. Nom. अश्वी, अश्वेनौ, अश्वेनः; Obj. अश्वेनं, अश्वेनौ, अश्वेनः; Inst. अश्वेता, अश्वेन्यां, अश्वेनिः, &c.

अवयाज, m. an inferior worshipper. N. अवयाः, अवयाजौ, अवयाजः; O. अवयाजं, अवयाजौ, अवयाजः; I. अवयाजा, अवयाजां, अवयाजिः, &c.

अहन्, n. a day, makes N. and O. अहः, अहनी, अहो, अहानि; I. अह्ना, अहोभ्यां, अहोभिः, &c. like नामन्; L. plu. अहसु.

उपानह, f. a shoe, makes Nom. उपानहम्, उपानहादौ, उपानहाः; O. उपानहं, उपानहादौ, उपानहः; I. उपानहा, उपानह्यां, उपानहिः, &c.

दिग्, f. *direction*. Nom. द्यौः, दिवौ, दिवः; Obj. दिवं द्यां, दिवौ, दिवः; Inst. दिवा, द्युम्ना, द्युभिः, &c.

दोष, m. *the arm*. N. दोः, दोषौ, दोषः; O. दोषं, दोषौ, दोषः and दोष्यः; I. दोषा, दोष्या, दोष्यौ, दोष्यिः, &c.

पथिन्, m. *a road*. Nom. पन्थाः, पन्थाभौ, पन्थान्; Obj. पन्थानं, पन्थाभौ, पथः; Inst. पथा, पथिभ्यो, पथिभिः, &c. So सथिन्, *a churning*, सन्थाः; and ऋषिन्, *Indra*, ऋषिभ्यः, &c. So also the compounds अतिपथिन्, *a good road*, and अपथिन् *a by-road*; but all others regular; thus, Nom. महापथः, महापथौ, महापथाः, &c. *a great road*; like नर.

पुंस, m. *a male*. Nom. पुमान्, पुमाँश्च, पुमांसः; Obj. पुमाँश्च, पुमाँश्च, पुंसः; Inst. पुंसा, पुंश्यां, पुंभिः, &c.

पूषन्, m. *the sun*. N. पूषा, पूषणौ, पूषणः; O. पूषणं, पूषणौ, पूष्यः, पूषणः; I. पूषणा, पूष्या, पूष्यौ, पूष्यिः, &c.

इषत्, m. meaning *a deer*, makes N, इषन्, इषणौ, इषणः; O. इषणं, इषणौ, इषतः; I. इषता, इषद्भ्यो, इषद्भिः; but इषत्, n. *a drop*, is regular.

प्रियचतुर्, m. *a lover of four*. Nom. प्रियचत्वारः, प्रियचत्वारौ, प्रियचत्वारः; Obj. प्रियचत्वारं, प्रियचत्वारौ, प्रियचतुरः; Inst. प्रियचतुरा, प्रियचतुर्भ्यो, प्रियचतुर्भिः, &c.

सवयन्, m. *Indra*. Nom. संवयान्, सवया; Obj. सवयानं, सवयानं; Inst. सवयता, सवयोना, &c.

युवन्, m. *a youth*. Nom. युवा, युवानौ, युवानः; Obj. युवानं, युवानौ, युवः; Inst. यूना, युवभ्यो, युवभिः, &c.

विश्वराज्, m. *a universal sovereign*. N. विश्वाराज्, विश्वराजौ, विश्वराजः; O. विश्वराजं, विश्वराजौ, विश्वराजः; I. विश्वराजा, विश्वाराज्यो, विश्वाराज्यभिः, &c. making the vowel before र long when the ज् is changed to ङ् or ञ्.

श्वन्, *a dog*. Nom. श्वा, श्वानौ, श्वानः; Obj. श्वानं, श्वानौ, श्वानः; Inst. श्वना, श्वभ्यो, श्वभिः, &c.

The वा of वाच् preceded by च or ज्ञा becomes यौ, preceded by any other vowel becomes ऊ, in the Obj. plural. and the cases formed from it : as.

विश्ववाह, *the sustainer of the universe*. Nom. विश्ववाहः, विश्ववाहो
विश्ववाहाः; Obj. विश्ववाहं, विश्ववाहौ, विश्ववाहः, &c. भूवाह, *the sustainer of
the earth*. Nom. भूवाहः, भूवाहो, भूवाहाः; Obj. भूवाहं, भूवाहौ, भूवाहः, &c.

शेखराह, *Indra*, has two forms. Nom. शेखराः; Obj. शेखराहं; Inst.
शेखराहा, शेखराहा; D. शेखराहे, शेखराहे; A. P. शेखराहः, शेखराहः; L. शेखराहि,
शेखराहि; Voc. शेखराः and शेखराः.

SECTION II.

OF THE GENDER, NUMBER, AND CASES OF THE NOUNS.

1st.—Of Gender.

While the noun remains in its primitive state, it is not easy, in every instance, to determine of what gender it is, without reference to the Dictionary : it may however in many cases be ascertained by the *signification* or *termination* of the word.

Some nouns from the nature of the objects which they express are masculine or feminine ; as, पुरुष, *a man* ; स्त्री, *a woman* ; पिता, *a father* ; माता, *a mother*.

The names of gods, infernals, heaven, sacrifices, mountains, clouds, seas, trees, seasons, scimitars, arrows, poisons, snakes, birds, wells, weights, measures, sound, fire, sun, moon, wind, collection, mud, grain,

crystal, colours, chariots, enemies, members of the body, and objects of sensation, are reckoned masculine ; as, *सुर*, a god ; *असुर*, an infernal ; *सुगं*, heaven ; *यज्ञ*, a sacrifice ; *अग्नि*, a mountain, &c.

Abstracts ending with *हमन्* ; also many words ending with *उ*, *क*, *ग*, *ट*, *थ*, *घ*, *न*, *प*, *भ*, *म*, *र*, *ष*, and *स*, are masculine ; as, *अचिमन्*, lightness ; *गुरु*, a teacher ; *वक्त्र*, a heron ; *रोग*, a disease ; *पट*, cloth ; *रण*, war ; *नाथ*, a lord ; *जन*, a person ; *दिप*, an elephant, &c.

Words meaning lightning, night, climbing plants, the lute, points of the compass, earth, shame, light, and brightness, are reckoned feminine ; as, *विद्युत्*, lightning ; *रात्रि*, night, &c.

Words ending with *आ*, *ई*, *ऊ*, *इ*, and abstracts ending with *ता* and *ति*, are feminine ; as, *खेला*, play ; *तन्त्री*, drowsiness ; *समू*, an army ; *सम्पद*, wealth ; *भद्रता*, goodness ; *भक्ति*, devotion ; *स्मृति*, recollection.

There are sometimes two forms in the feminine ; as, *रात्रि*, *रात्री*, night ; *वाक्*, *वाचा*, a word ; *खुद्*, *खुधा*, hunger, &c.

Feminine nouns are formed from the masculine by adding *ई*, sometimes by adding *आ* ; the final vowel of

the word is dropped and the **वा** or **इ** takes its place; as, नद, नदी, *a river*; नय, नयी, *a doe*; हस्तिन्, हस्तिनी, *an elephant*; बाल, बाला, *a child*; चटक्, चटका, *a sparrow*.

Words ending with **अ** change the **अ** to **ी** in the feminine; some change a final **उ** to **व**, and a final **ति** to **ति**; and nouns of the 5th declension, varying in the Objective plural and Instrumental singular, &c., do the same in the feminine gender; as, कर्तुं, कर्त्री, *an actress*; वर्धामू, वर्धाम्नी, *a frog*; पति, पत्नी, *a mistress*; राजन्, राजी, *a queen*, &c.

Most words ending with **अक**, form the feminine by **वा**, and insert **इ**; as, कारक, कारिका, *a doer**; गायक, गायिका, *a songstress*; नायक, नायिका, *a mistress*; बालक, बालिका, *a girl*.

धिपक, *a thrower*, and धारक, *a holder*, do not insert **इ**: and अजक, *a goat*; पुत्रक, *a son*; भलक, *a pair of bellows*; इन्दारक, *a god*; and सुतक, *a charioteer*, have two forms. As, धिपका, अजिका and अजका; पुत्रिका and पुत्रका, &c.

A few are irregular in the feminine; as, अजडुह, *a bull*, अजडुही or अजडुही, *a cow*; अज्वन्, *a horse*, अज्वती, *a mare*; नर, *a man*, नारी *a woman*; मघवन्, *Indra*, मघोनी or मघवती, *his wife*; युवन्, *a youth*, यूनी, युवती, युवति, *a*

* Verbals of this description may be considered as nouns, when they stand alone; but as adjectives, when they qualify another word.

young woman; बिल, a dog; बिली, a bitch; बिलक, Indra; बिली, बिलक, his consort.

बाबा, a teacher; बाबा, an honorable man; उपाध्याय, an instructor; मातुल, a maternal uncle; सूर्य, the sun; बनि, a man of the military tribe, have two forms in the feminine; as, बाबायी and बाबायी &c.

इन्द्र, Indra; शिव, शिव, शिव, Shiva; ब्रह्मन्, Brahmā; बह्म, Bahmā; वरुण, Varuna; make the feminine by बानी; as, इन्द्राणी, भवानी, ब्रह्माणी, वरुणाणी.

अग्नि, fire; कुम्भित, a certain sage; कुम्भित, a usurer; पूतकृत्, Indra; मनु, the sage-Manu; and वृषाक्षि, Vishnu; make the feminine by बायी; as, अग्नायी; मनायी, &c.

Words signifying atmosphere, forest, leaf, hole, dew, water, coldness, heat, flesh, blood, face, eyes, belly, palate, riches, fruit, copper, iron, pain, pleasure, aquatic flowers, salt, spices, perfumes, ornaments, battle, court-yard, name, cloth, food, wood, horn, sour gruel, medicine, nectar, bow, town, are reckoned neuter; as, अन्तर, the sky; अरण्य, a wilderness; पत्र, a leaf; छिद्र, a hole, &c.

Verbal nouns ending with च; abstracts ending with य, त्व; many words ending with न, क, ख; and Numerals from a hundred (except कोटि) when used substantively, are neuter. खनिच, a spade; राज्य, a kingdom; राजत्वं, a reign; गतत्वं, a going; कुल, a tribe; यशस्, fame; सहस्र, a thousand.

Some nouns are both masculine and feminine ; as, मुष or मुषा, *a crucible* ; कण्ठ, कण्ठा, or कण्ठी, *the throat* ; यष्टि or यष्टी, *a stick*, &c.

A very considerable number of nouns are both masculine and neuter ; as, आकाश, *the sky* ; उद्योग, *exertion* ; कपट, *deceit* ; कपाल, *the skull* ; कुष्ठ, *leprosy* ; कक्क, *a saw* ; चमस, *a spoon* ; चरण, *a foot* ; चक्षु, *a cup* ; टङ्ग, *a pick-axe* ; तङ्ग, *grief at separation* ; दिवस, *a day* ; धर्म, *virtue* ; नीड, *a nest* ; पातक, *sin* ; वर्यक, *a perfume* ; सार, *essence*, and many others.

Some are feminine and neuter ; as, वार्द्धका, वार्द्धक, *old age* ; मैत्री, मैत्र्य, *friendship* ; राजता, राजत्व, *a reign*.

A few admit of all the genders ; as, पात्रः, पात्री, पात्रं, *a vessel* ; so पुट, *a cup* ; पट, *a basket* ; वाट, *a road* or *inclosure* ; दाडिम, *a pomegranate*, and जुवक, *a jujube*.

2d.—Of Number.

Nouns of multitude are frequently added to other Nouns to express plurality of idea ; as, विपिनसमूहः, *woods* ; भृत्यवर्गाः, *servants* ; त्र्यङ्गयाः, *blades of grass* ; and शङ्खवेङ्गुलिकाः, *shells and flutes*.

Some names of countries are used in the plural number only ; as, पञ्चाङ्गाः, *Panchála* ; विदेहाः, *Vidéhá* ; वङ्गाः, *Vangá*, &c.

The following words are commonly used only in the plural number :—*अप्*, *water* ; *असु* or *प्राण*, *life* ; *अप्सरसः*, *a nymph* ; *रक्षिता* and *रक्षणा*, *two names of mansions in the Zodiac* ; *जो*, *when it means water* ; *जबौकस्*, *a leech* ; *तखुन*, *rice* ; *दशा*, *the fringe of a garment* ; *घानां*, *parched barley* ; *पण्डु*, *name of a city* ; *मघा*, *a certain star* ; *नाज*, *fried grain* ; *वर्षा*, *the rainy season* ; *वक्वज*, *a sort of grass* ; *सिक्ता*, *sand*, and *सुमनस्*, *the Nimb tree*.

दार, *a wife*, is used only in the plural number, and masculine gender ; as, N. *दाराः* ; O. *दारान्* ; I. *दारैः* ; D. and A. *दारैभ्यः* ; P. *दाराणां* ; L. *दारैवु*.

3d.—Of Case.

The regular cases are often supplied by other words or terminations.

The Instrumental case is sometimes supplied by *करण*, *करणक*, and *पूर्वं*, *पूर्वक* ; as, *अस्त्रकरणं*,* *with 'a weapon* ; *बुद्धिपूर्वक*, *by design*. The Dative by *अर्थ* and *हेतु* ; as, *शोधनार्थ*,† *for purification* ; *उन्नतिहेतोः*, *for exaltation*. The Ablative by *तस्* or *तः* ; as, *पुराणतः*, *from the Purāna*. The Locative by *त्रा* ; as, *देवत्रा*, *in the god*.

* Ending with (') *anuswār*, the word is a compound adverb, otherwise a compound adjective.

† This may be *अर्थ* or *अर्थाय*.

Some nouns are entirely deficient in case ; as, **अनं**, enough, ornament, power, prevention ; **अस्ति**, existence ; **आर्य**, obstacle ; **आर्यहन्**, violence ; **इडा** and **प्रादुर**, manifestness ; **उपधा**, division ; **त्रिं**, Hindu trinity ; **जं**, water, head, ease, blame ; **क्षमा**, patience, pardon ; **जनं** food ; **प्रातरं**, morning ; **नमः**, salutation ; **नास्ति**, non-existence ; **प्रतान्**, diffusion ; **प्रसाम्**, fatigue ; **शं**, welfare ; **सन्नुतद्**, concealment ; **सायं**, evening ; **स्वर्**, heaven ; **सस्ति**, salutation ; **हन्**, negation, quarrel ; and a few others.

Others are redundant in some of the cases ; as, **अरुज्**, **असन**, n. blood ; **आसन**, **आसन**, n. a seat ; **उदक्**, **उदन्**, n. water ; **दन्त**, **दत्**, m. a tooth ; **दोष्**, **दोषन्**, m. an arm ; **नासिका**, **नस्**, f. a nose ; **निशा**, **निश्**, f. night ; **पाद**, **पद्**, m. a foot ; **पुतना**, **पुत**, f. an army ; **मास**, **मास्**, m. a month ; **यक्षत्**, **यक्षन्**, n. the spleen. **यूष**, **यूषन्**, m. broth ; **श्लक्षत्**, **श्लक्षन्**, m. ordure ; **शीर्षं**, **शीर्षन्**, n. the head ; **हृदय**, **हृद्**, n. the heart.

The first in each of the above two words is regular in all the cases ; the second is substituted for the first, and is regular only from the Objective plural* ; as,

* Some Pandits maintain, that they are both regular throughout, but that the latter are less frequently used in the first two cases.

अरुक्, असन्, *blood.*

| | Singular. | Dual. | Plural. |
|----|--------------------|---------------|----------------------------------|
| N. | अरुक् | अरुजी | अरुज्जि |
| O. | अरुक् | अरुजी | अरुज्जि, अरुजानि |
| I. | अरुजा | अरुजा | अरुग्भा अरुग्भा अरुग्भिः, असभिः |
| D. | अरुजे | अरुजे | अरुग्भा अरुग्भा अरुग्भ्यः असभ्यः |
| A. | अरुजः | अरुजः | अरुग्भा अरुग्भा अरुग्भ्यः असभ्यः |
| P. | अरुजः | अरुजः | अरुजोः अरुजोः अरुजा अरुजा |
| L. | अरुजि, अरुजि, असनि | अरुजोः अरुजोः | अरुजु असभु |

हृदय, हृद्, *the heart.*

| | Singular. | Dual. | Plural. |
|----|--------------|----------------------|--------------------|
| N. | हृदयं | हृदये | हृदयानि |
| O. | हृदयं | हृदये | हृदयानि हृदि |
| I. | हृदयेन हृदा | हृदयाभ्यां हृभ्यां | हृदयैः हृद्भिः |
| D. | हृदयाय हृदे | हृदयाभ्यां हृद्भ्यां | हृदयेभ्यः हृद्भ्यः |
| A. | हृदयात् हृदः | हृदयाभ्यां हृद्भ्यां | हृदयेभ्यः हृद्भ्यः |
| P. | हृदयस्य हृदः | हृदययोः हृदोः | हृदयानां हृदा |
| L. | हृदवे हृदि | हृदययोः हृदोः | हृदयेषु हृदु |
| V. | हृदय | | |

CHAPTER II. OF ADJECTIVES.

SECTION I.

OF THE DECLENSION OF ADJECTIVES.

Adjectives (guṇavāchak) in their inflections are analogous to Substantives.

They may be divided into two sorts, the one ending with vowels, and the other with consonants.

Both those ending with vowels and those ending with consonants may be subdivided into two kinds, viz. such as have three, and such as have only two terminations: the latter are few in comparison with the former.

In both the above subdivisions it will be perceived that the declension of adjectives differs from that of substantives in one, and only one particular. In nouns the inflexions appropriate to the three genders are found affixed to different words; in adjectives to the same word. Thus for instance, in the nouns, we have the (ॐ ॐ) which mark the masculine, feminine and neuter genders, in different words; as, नरः, *a man*, तारा *f. a star*, and ज्ञानं *n. knowledge*; but in the ad-

jectives, we have them affixed to the same word ; as, प्रियः, प्रिया, प्रियं, *beloved*, &c.

When an adjective terminates in इ उ or ऋ the neuter gender may have, in all the cases except the Nom. and Obj., the same inflexions as the masculine besides its own peculiar inflexions.

1. *Adjectives ending with vowels.*

Those ending with a short vowel have three terminations, and those ending with a long one or a diphthong only two ; as, प्रिय, *beloved, lovely*, मृदु, *mild*, कर्तुं, *doing*, बुद्धी, प्रधी, *wise*, &c.

SINGULAR.

| | Mas. | Fem. | Neut. |
|----|----------|-----------|----------|
| N. | प्रियः | प्रिया | प्रियं |
| O. | प्रियं | प्रियां | प्रियं |
| I. | प्रियेण | प्रियया | प्रियेण |
| D. | प्रियाय | प्रियायै | प्रियाय |
| A. | प्रियात् | प्रियायाः | प्रियात् |
| P. | प्रियस्य | प्रियायाः | प्रियस्य |
| L. | प्रिये | प्रियायां | प्रिये |
| V. | प्रिय | प्रिये | प्रिय |

DUAL.

| | | | |
|----------|-------------|-------------|-------------|
| N. O. V. | प्रियौ | प्रिये | प्रिये |
| D. A. I. | प्रियाभ्यां | प्रियाभ्यां | प्रियाभ्यां |
| P. L. | प्रिययोः | प्रिययोः | प्रिययोः |

PLURAL.

| | | | |
|----|------------|------------|------------|
| N. | प्रियाः | प्रियाः | प्रियाणि |
| O. | प्रियान् | प्रियाः | प्रियाणि |
| I. | प्रियैः | प्रियाभिः | प्रियैः |
| D. | प्रियेभ्यः | प्रियाभ्यः | प्रियेभ्यः |
| A. | प्रियेभ्यः | प्रियाभ्यः | प्रियेभ्यः |
| P. | प्रियाणां | प्रियाणां | प्रियाणां |
| L. | प्रियेभ्यः | प्रियाभ्यः | प्रियेभ्यः |

In like manner are declined अज्ञ ignorant, अधम low, अनन्त eternal, अन्ध blind, उच्च high, उत्तम good, उत्कृष्ट diligent, उन्मत्त insane, कठिन hard, कामुक lustful, कुशल happy, लपट् avaricious, कोमल soft, क्रूर cruel, गभीर deep, चञ्चल fickle, चतुर cunning, चित्र variegated, जडम् movable, लप्स्य intent on, तुल्य like, दृष्टि poor, दारुण terrible, दीर्घ long, दुर्बल weak, दुर्लभ hard to get, धूर्त crafty, नव new, निम्न docile, निपुण clever, मूल deficient, पवित्र holy, पित्रुल tawny, पुराण old, प्रगल्भ bold, वन्धुर uneven, मूक dumb, वक्र crooked, वर्तुल round, विपद् great, विविध various, भ्रान्त perplexed, शिथिल relaxed, शीघ्र quick, शीतल cold, शून्य empty, श्याम dark-blue, शरत् sincere, सुन्दर beautiful, स्थावर immovable. Also all past participles ; as, अभिहित, आख्यात, उक्त, उदित, जल्पित, भाषित, कथित spoken, said.

मृदु, mild.

SINGULAR.

| | Mas. | Fem. | Neut. |
|----|--------|-------|--------|
| N. | मृदुः | मृदुः | मृदु |
| O. | मृदुं | मृदुं | मृदु |
| I. | मृदुना | मृदु | मृदुना |

| | | | | |
|----|------|------|------|-------|
| D. | मदवे | मदै | मदवे | मदु |
| A. | मदोः | मदाः | मदोः | मदुनः |
| P. | मदोः | मदाः | मदोः | मदुनः |
| L. | मदौ | मदा | मदौ | मदुनि |
| V. | मदो | मदो | | मदु |

DUAL.

| | | | |
|----------|----------|----------|----------|
| N. O. | मदू | मदू | मदुनी |
| I. D. A. | मदुभ्यां | मदुभ्यां | मदुभ्यां |
| P. L. | मदोः | मदोः | मदुनोः |

PLURAL.

| | | | |
|----|---------|---------|---------|
| N. | मदवः | मदवः | मदूनि |
| O. | मदून् | मदूः | मदूनि |
| I. | मदुभिः | मदुभिः | मदुभिः |
| D. | मदुभ्यः | मदुभ्यः | मदुभ्यः |
| A. | मदुभ्यः | मदुभ्यः | मदुभ्यः |
| P. | मदूनां | मदूनां | मदूनां |
| L. | मदुषु | मदुषु | मदुषु |

In this manner decline *अहम्* proud, *आशु* blessing, *उत्थिषु* rising upward, *अङ्गु* upright, *कटु* pungent, *विषु* obstructive, *शुभु* covetous, *काङ्गु* emaciated, *मदयाङ्गु* inclined to take, *जिह्वसु* hungry, *दयाङ्गु* compassionate, *धृषु* impudent, *निद्राङ्गु* sleepy, *पतयाङ्गु* inclined to fall, *पाङ्गु* white, *विन्नु* knowing, *अविषु* being well, *भीषु* timid, *रोचिषु* elegant, *वन्द्याङ्गु* polite, *वर्तिषु* stationary, *वर्द्धिषु* thriving, *बहु* much, many, *शीताङ्गु* bright, *शुभङ्गु* happy, *अहङ्गु* believing, *रुचिषु* patient, *हृदयाङ्गु* hearty.

The only specimens of adjectives ending with *द* are compounds, and they are not very numerous. They are declined in a manner analogous to *मदु* above.

अनादि, *without beginning.*

SINGULAR.

| | Mas. | Fem. | Neut. |
|----|---------|-----------------|---------|
| N. | अनादिः | अनादिः | अनादि |
| O. | अनादिं | अनादिं | अनादि |
| I. | अनादिना | अनाद्या | अनादिना |
| D. | अनादये | अनाद्यै अनादये | अनादिने |
| A. | अनादेः | अनाद्याः अनादेः | अनादिनः |
| P. | अनादेः | अनाद्याः अनादेः | अनादिनः |
| L. | अनादौ | अनाद्यां अनादौ | अनादिनि |
| V. | अनादे | अनादे | अनादि |

DUAL.

| | | | |
|----------|------------|------------|------------|
| N. O. V. | अनादी | अनादी | अनादिनी |
| I. D. A. | अनादिभ्यां | अनादिभ्यां | अनादिभ्यां |
| P. L. | अनाद्योः | अनाद्योः | अनादिनोः |

PLURAL.

| | | | |
|----|-----------|-----------|-----------|
| N. | अनादयः | अनादयः | अनादीनि |
| O. | अनादीन् | अनादीः | अनादीनि |
| I. | अनादिभिः | अनादिभिः | अनादिभिः |
| D. | अनादिभ्यः | अनादिभ्यः | अनादिभ्यः |
| A. | अनादिभ्यः | अनादिभ्यः | अनादिभ्यः |
| P. | अनादीनां | अनादीनां | अनादीनां |
| L. | अनादिषु | अनादिषु | अनादिषु |

कर्तुं, *doing.*

SINGULAR.

| | Mas. | Fem. | Neut. |
|----|-----------|------------|----------|
| N | कर्त्ता | कर्त्री | कर्तृ |
| O. | कर्त्तारं | कर्त्री | कर्तृ |
| I. | कर्त्ता | कर्त्र्या | कर्तृया |
| D. | कर्त्रे | कर्त्र्यै | कर्तृये |
| A. | कर्तुः | कर्त्र्याः | कर्तृयाः |

| | | | |
|----|----------|-------------|------------|
| P. | कर्त्ता | कर्त्तव्याः | कर्त्तव्यः |
| L. | कर्त्तरि | कर्त्तव्या | कर्त्तव्य |
| V. | कर्त्तः | कर्त्तुं | कर्त्तुं |

DUAL.

| | | | |
|----------|--------------|--------------|--------------|
| N. O. V. | कर्त्तारौ | कर्त्तव्या | कर्त्तव्यौ |
| I. D. A. | कर्त्तृभ्यां | कर्त्तृभ्यां | कर्त्तृभ्यां |
| P. L. | कर्त्तारः | कर्त्तव्याः | कर्त्तव्योः |

PLURAL.

| | | | |
|----|-------------|-------------|-------------|
| N. | कर्त्तारः | कर्त्तव्यः | कर्त्तव्यि |
| O. | कर्त्तृन् | कर्त्तृः | कर्त्तृणि |
| I. | कर्त्तृभिः | कर्त्तृभिः | कर्त्तृभिः |
| D. | कर्त्तृभ्यः | कर्त्तृभ्यः | कर्त्तृभ्यः |
| A. | कर्त्तृभ्यः | कर्त्तृभ्यः | कर्त्तृभ्यः |
| P. | कर्त्तृणां | कर्त्तृणां | कर्त्तृणां |
| L. | कर्त्तृषु | कर्त्तृषु | कर्त्तृषु |

So decline गृहीत taking, हरेत् cutting, जेतु conquering, दात liberal, प्रदु seeing, रक्षत protecting, भर्तु nourishing, पोक्त feeding, रक्षत preserving, शास्त्र governing, श्रोत hearing, वस्तु seizing. These words may also, in the masculine and feminine genders, be nouns of agency, and rendered a taker, a cutter, a conqueror, &c.



Adjectives ending with ई, ऊ or a diphthong are for the most part compounds. Those ending with ई and ऊ have a verbal root, and those ending with a diphthong, a noun for the last part of the compound, as—

| सुधी wise. | | | प्रधी wise. | | |
|------------|-----------|-----------|-------------|------------|------------|
| SINGULAR. | | | SINGULAR. | | |
| | Mas. Fem. | Neut. | | Mas. Fem. | Neut. |
| N. | सुधीः | सुधि | | प्रधीः | प्रधि |
| O. | सुधियं | सुधि | | प्रधं | प्रधि |
| I. | सुधिया | सुधिना | | प्रधा | प्रधिना |
| D. | सुधिये | सुधिये | | प्रधे | प्रधिने |
| A. | सुधियः | सुधिनः | | प्रधः | प्रधिवः |
| P. | सुधियः | सुधिनः | | प्रधः | प्रधिनः |
| L. | सुधिवि | सुधिनि | | प्रधा | प्रधिनि |
| DUAL. | | | DUAL. | | |
| N. O. V. | सुधियौ | सुधिनी | | प्रधौ | प्रधिनी |
| I. D. A. | सुधीभ्यां | सुधिभ्यां | | प्रधीभ्यां | प्रधिभ्यां |
| P. L. | सुधियोः | सुधिनोः | | प्रधेः | प्रधिनोः |
| PLURAL. | | | PLURAL. | | |
| N. | सुधियः | सुधीनि | | प्रधः | प्रधीनि |
| O. | सुधियः | सुधीनि | | प्रधः | प्रधीनि |
| I. | सुधीभिः | सुधिभिः | | प्रधीभिः | प्रधिभिः |
| D. | सुधीभ्यः | सुधिभ्यः | | प्रधीभ्यः | प्रधिभ्यः |
| A. | सुधीभ्यः | सुधिभ्यः | | प्रधीभ्यः | प्रधिभ्यः |
| P. | सुधीनां | सुधीनां | | प्रधा | प्रधीनां |
| L. | सुधीषु | सुधिषु | | प्रधीषु | प्रधिषु |

So परमधी very wise, सुधी very prosperous, अपङ्गी fearless, &c.

So अपधी going before, leading. ग्रामधी leading a village, प्रधी leading.

सुभ्रू, *having fine brows.*

SINGULAR.

| | Mas. Fem. | Neut. |
|----|-----------|----------|
| N. | सुभ्रूः | सुभ्रु |
| O. | सुभ्रुवं | सुभ्रु |
| I. | सुभ्रुवा | सुभ्रुणा |
| D. | सुभ्रुवे | सुभ्रुणे |
| A. | सुभ्रुवः | सुभ्रुणः |
| P. | सुभ्रुवः | सुभ्रुणः |
| L. | सुभ्रुवि | सुभ्रुणि |

DUAL.

| | | |
|----------|-------------|-------------|
| N. O. V. | सुभ्रुवौ | सुभ्रुणी |
| I. D. A. | सुभ्रुभ्यां | सुभ्रुभ्यां |
| P. L. | सुभ्रुवोः | सुभ्रुणोः |

PLURAL.

| | | |
|----|------------|------------|
| N. | सुभ्रुवः | सुभ्रुणि |
| O. | सुभ्रुवः | सुभ्रुणि |
| I. | सुभ्रुभिः | सुभ्रुभिः |
| D. | सुभ्रुभ्यः | सुभ्रुभ्यः |
| A. | सुभ्रुभ्यः | सुभ्रुभ्यः |
| P. | सुभ्रुवां | सुभ्रुणां |
| L. | सुभ्रुषु | सुभ्रुषु |

So मद्भू arising from pride or liquor, स्वयम्भू self-existent, (m. Brahmu.)

पुनर्भू, *born again.*

SINGULAR.

| | Mas. Fem. | Neut. |
|--|-----------|-----------|
| | पुनर्भूः | पुनर्भू |
| | पुनर्भूवं | पुनर्भू |
| | पुनर्भूवा | पुनर्भूणा |
| | पुनर्भूवे | पुनर्भूणे |
| | पुनर्भूवः | पुनर्भूणः |
| | पुनर्भूवः | पुनर्भूणः |
| | पुनर्भूवि | पुनर्भूणि |

DUAL.

| | | |
|--|--------------|--------------|
| | पुनर्भूवौ | पुनर्भूणी |
| | पुनर्भूभ्यां | पुनर्भूभ्यां |
| | पुनर्भूवोः | पुनर्भूणोः |

PLURAL.

| | | |
|--|-------------|-------------|
| | पुनर्भूवः | पुनर्भूणि |
| | पुनर्भूवः | पुनर्भूणि |
| | पुनर्भूभिः | पुनर्भूभिः |
| | पुनर्भूभ्यः | पुनर्भूभ्यः |
| | पुनर्भूभ्यः | पुनर्भूभ्यः |
| | पुनर्भूवां | पुनर्भूणां |
| | पुनर्भूषु | पुनर्भूषु |

So करभू produced from the hand, कारभू born in prison,

If any of the above compounds become feminine nouns, they are declined like the simple feminines ; as, सुधी good fortune, Nom. सुधोः Ob. सुधिचं, &c. पुनर्भू a woman twice married, N. पुनर्भूः ; O. पुनर्भूवं, &c.

श्रीमत्, *prosperous*.

SINGULAR.

| | Mas. | Fem. | Neut. |
|----|-----------|------------|---------|
| N. | श्रीमान् | श्रीमती | श्रीमत् |
| O. | श्रीमन्तं | श्रीमतीं | श्रीमत् |
| I. | श्रीमता | श्रीमत्या | श्रीमता |
| D. | श्रीमते | श्रीमत्यै | श्रीमते |
| A. | श्रीमतः | श्रीमत्याः | श्रीमतः |
| P. | श्रीमतः | श्रीमत्याः | श्रीमतः |
| L. | श्रीमति | श्रीमत्यां | श्रीमति |
| V. | श्रीमन् | श्रीमति | श्रीमत् |

DUAL.

| | | | |
|----------|--------------|--------------|--------------|
| N. O. | श्रीमनौ | श्रीमत्यौ | श्रीमती |
| I. D. A. | श्रीमद्भ्यां | श्रीमतीभ्यां | श्रीमद्भ्यां |
| P. L. | श्रीमतोः | श्रीमत्योः | श्रीमतोः |

PLURAL.

| | | | |
|----|-------------|-------------|-------------|
| N. | श्रीमन्तः | श्रीमत्यः | श्रीमन्ति |
| O. | श्रीमतः | श्रीमतीः | श्रीमन्ति |
| I. | श्रीमद्भिः | श्रीमतीभिः | श्रीमद्भिः |
| D. | श्रीमद्भ्यः | श्रीमतीभ्यः | श्रीमद्भ्यः |
| A. | श्रीमद्भ्यः | श्रीमतीभ्यः | श्रीमद्भ्यः |
| P. | श्रीमतां | श्रीमतीनां | श्रीमतां |
| L. | श्रीमत्सु | श्रीमतीषु | श्रीमत्सु |

चंसुमत् *shining*, चायुष्यत् *long lived*, कुमुदत् *abounding in water-lilies*, क्रियावत् *active*, ज्ञानवत् *wise*, धनवत् *rich*, दृढिमत् *firm*, फलवत् *fruitful*, भगवत् *glorious*, मतिमत् *intelligent*, मूर्तिमत् *having a form*, यशस्वत् *renowned*, राजवत् *royal*, बलवत् *strong*, बुद्धिमत् *sagacious*.

Those ending with इत् do not insert न् and are thus declined : वृहत्, *great* ; Nom. वृहत्, वृहती, वृहत् ; Obj. वृहतं, वृहतौ, वृहत्, &c.

महत्, *great*, makes N. महान्, महती, महत्, &c. like श्रीमत् but retains चा in the cases where न् is retained. Thus singular, dual, and plural masculine, Nom. महान्, महानौ, महानः ; Obj. महान्, महानौ, महतः. Neuter, Nom. and Obj. plural, महानि. अघवत्, *sinful* and भगवत्, *majestic*, have two forms in the vocative ; as, अघो, अघवन, &c.

श्रेयस्, *more excellent*.

SINGULAR.

| | Mas. | Fem. | Neut. |
|----|-----------|------------|---------|
| N. | श्रेयान् | श्रेयसी | श्रेयः |
| O. | श्रेयांसं | श्रेयसीं | श्रेयः |
| I. | श्रेयसा | श्रेयस्या | श्रेयसा |
| D. | श्रेयसे | श्रेयस्यै | श्रेयसे |
| A. | श्रेयसः | श्रेयस्याः | श्रेयसः |
| P. | श्रेयसः | श्रेयस्याः | श्रेयसः |
| L. | श्रेयसि | श्रेयस्यां | श्रेयसि |

महात्मन्, *magnanimous.*

SINGULAR.

| | Mas. Fem. | Neut. |
|----|-----------|--------|
| N. | महात्मा | महात्म |
| O. | महात्मानं | महात्म |
| I. | महात्मना | |
| D. | महात्मने | |
| A. | महात्मनः | |
| P. | महात्मनः | |
| L. | महात्मनि | |

DUAL.

| | | |
|--------|-------------|----------|
| N.O.V. | महात्मानौ | महात्मनी |
| I.D.A. | महात्मभ्यां | |
| P. L. | महात्मनोः | |

PLURAL.

| | | |
|----|------------|-----------|
| N. | महात्मानः | महात्मानि |
| O. | महात्मनः | महात्मानि |
| I. | महात्मभिः | |
| D. | महात्मभ्यः | |
| A. | महात्मभ्यः | |
| P. | महात्मनां | |
| L. | महात्मसु | |

विमनस्, *dejected.*

SINGULAR.

| | Mas. Fem. | Neut. |
|--|-----------|-------|
| | विमनाः | विमनः |
| | विमनसं | विमनः |
| | विमनसा | |
| | विमनसे | |
| | विमनसः | |
| | विमनसः | |
| | विमनसि | |

DUAL.

| | | |
|--|------------|--------|
| | विमनसौ | विमनसी |
| | विमनोभ्यां | |
| | विमनसोः | |

PLURAL.

| | | |
|--|-----------|----------|
| | विमनसः | विमनांसि |
| | विमनसः | विमनांसि |
| | विमनोभिः | |
| | विमनोभ्यः | |
| | विमनोभ्यः | |
| | विमनसां | |
| | विमनसु | |

In like manner decline उन्मनस्, *regretting*, प्रमनस्, *cheerful*, धनसाञ्ज्, *rich*, धर्मात्मन्, पुण्यात्मन्, सदात्मन्, *virtuous*, प्रवाच्, *eloquent*, शरीरक्षुब्ध् (क्), *corroding*, विश्वभुञ्ज्, *eating or enjoying all things*, विश्वासकृत्, *inspiring*

faith or confidence, सुजन्मन्, legitimate, of good birth, अल्पमेवन्, of small intellect, अवयवसमूहधामन्, having glory like Indra, उपान्तरवन्, agitated or disturbed, असमाधिगच्छत्यसम्पद, being unsuccessful in one's attempt, प्रयुख्यभन्, having large clusters, सञ्जग्रेमनिबद्धचेतन्, having the mind bound to an object by natural affection.

Participial adjectives ending with the root च् when they signify moving, have three terminations and are irregular in the feminine gender, and Obj. case plural, &c. ; as, अवाच्, *going southward* ; Nom. अवाङ्, अवाची, अवाक् ; Obj. plural, अवाचः ; Ins. अवाम्भिः, &c. उद्वाच्, *going northward* ; Nom. उद्वाङ्, उद्वाची, उद्वाक् ; Obj. plural, उद्वाचः, &c. गवाच्, *driving cows* ; Nom. गवाङ्, गोची, गवाक् ; Obj. plural, गोचः, &c. तिर्य्यच्, *going crookedly* ; Nom. तिर्य्यङ्, तिर्य्यची, तिर्य्यक् ; Obj. plural, तिर्य्यचः, &c. प्रत्यच्, *going westward* ; Nom. प्रत्यङ्, प्रतीची, प्रत्यक् ; Obj. plural, प्रतीचः, &c. प्राच्, *going eastward* ; Nom. प्राङ्, प्राची, प्राक् ; Obj. plural, प्राचः, &c. So विष्वद्यच्, *moving all round*, सम्यच्, *moving equally*, सप्रोच्, *moving with*. When they signify *honoring*, they are thus declined ; as, प्रत्यच्, *mutually honoring* ; Nom. प्रत्यङ्, प्रत्यङ्गी प्रत्यङ्गः ; Obj. प्रत्यङ्, &c.

खनडुङ् makes खनड्वान्, खनडुङ्गी, खनडुङ्गत्, *having a fine bull*.

भृच्, *frying*, makes N. भृट्, भृङ् ; O. भृज्जं, भृङ् ; I. भृज्जा, भृङ्ग्यां, भृङ्भिः, &c. वृच्, *cutting*, N. वृट्, वृङ् ; O. वृज्जं, वृङ् ; I. वृज्जा, &c. युज्, *joining* ; N. युङ्, युक्, or युग् ; O. युज्जं, युग् ; I. युजा, युग्ग्यां, युग्भिः, &c. If of a different meaning, or the last word of a compound, it is regular, N. युक् ; O. युज्, युक्, &c.

Words ending with an aspirate letter, upon changing to the unaspirated one, change also the preceding unaspirated letter (except ज) to an aspirate ; as, बुध्, *knowing* ; N. भुन्, भुद ; O. बुधं, भुद ; I. बुधा, du. भुद्व्यां ; plu. भुङ्भिः ; Loc. plu. भुत्तु. So दुह्, *milking* ; N. धुक, धुग् ; O. दुहं, धुक ; I. दुहा, du. धुद्व्यां, plu. धुग्भिः ; Loc. धुत्तु.

If the termination च् of an adjective is the final of a verbal root and not of a termination like वच्, then the vowel before it is not lengthened ; as, रुवच्, *remaining or clothing well* ; N. रुवः, रुक् ; Ob. रुवसे, रुवसः, &c.

नश, *destroying* ; हह, *injuring* ; मुह, *swooned* ; शिह, *affectionate* ; शुह, *satisfying* ; have two forms in the Nom. ; as, नक्, नट्, &c. बन्स् and धन्स्, *fall from* ; make Nom. बट् and धट् ; O. बसं, बट् ; धसं, धट्.

प्रशान्, *placid*, makes N. प्रशान्. सुपुंस्, *a good man*, makes N. सुपुमान्, सुपुं ; O. सुपुमांसं, सुपुं ; I. सुपुंसा, सुपुंभ्यः, सुपुंभिः, &c.

Adjectives ending in a compound consonant, the first letter of which is र or ल, and the last व—स्, have two forms in the Nom. and Obj. cases plur. neuter gender ; as, सुवहन्, *going well* ; सुवह्नि or सुवहन्नि.

3.—Participles.

All participles are declined like adjectives.

Participles ending with the inherent vowel are declined like प्रिय ; as, याचमान (यः-ना-नं), *asking* ; ययाचान (यः-ना-नं), *having asked or being asked* ; याचिष्यमाण (यः-या-यं), *about to ask* ; याचित (तः-ता-तं), *asked* ; याच्यमान (यः-ना-नं), *being asked* ; याचितव्य (यः-या-यं), *that ought to be asked* ; याचनीय (यः-या-यं), *that should be asked* ; याचेज्जिम (यः-या-यं), *to be asked*.

Participles ending with वत् are declined like श्रीमत् ; as याचितवत्, *having asked* ; (वान्-वती-वत्), &c.

Participles ending with त् are thus declined like याचतु, *asking*.

SINGULAR.

| | Mas. | Fem. | Neut. |
|----|---------|------------|-------|
| N. | याचन् | याचन्ती | याचत् |
| O. | याचन्तं | याचन्तीं | याचत् |
| I. | याचता | याचन्त्या | याचता |
| D. | याचते | याचन्त्यै | याचते |
| A. | याचतः | याचन्त्याः | याचतः |
| P. | याचतः | याचन्त्याः | याचतः |
| L. | याचति | याचन्त्यां | याचति |

DUAL.

| | | | |
|----------|------------|--------------|------------|
| N. O. | याचन्तौ | याचन्त्यौ | याचन्ती |
| I. D. A. | याचद्भ्यां | याचन्तीभ्यां | याचद्भ्यां |
| P. L. | याचतेः | याचन्त्येः | याचतेः |

PLURAL.

| | | | |
|----|-----------|-------------|-----------|
| N. | याचन्तः | याचन्त्यः | याचन्ति |
| O. | याचतः | याचन्त्यः | याचन्ति |
| I. | याचद्भिः | याचन्तीभिः | याचद्भिः |
| D. | याचद्भ्यः | याचन्तीभ्यः | याचद्भ्यः |
| A. | याचद्भ्यः | याचन्तीभ्यः | याचद्भ्यः |
| P. | याचतां | याचन्तीनां | याचतां |
| L. | याचन्तु | याचन्तीषु | याचन्तु |

So the future participles याचिष्यत् (न्-न्ती-त्), &c.

Participles ending with त्, having their first letter reduplicated, do not change the त् to न् or insert न् ; as, ददत्, *giving* ; Nom. ददत्, ददती, ददत् ; Obj. ददत्, ददती, ददत् ; Ins. ददता, ददत्या, ददता, &c. Neuter plural, ददन्ति or ददन्ति.

Participles ending in वस् change the व to उ in certain cases, and are thus declined like ययाचस्, *having asked*.

SINGULAR.

| | Mas. | Fem. | Neut. |
|----|----------|------------|---------|
| N. | ययाचान् | ययाचुषी | ययाचत् |
| O. | ययाचांसं | ययाचुषीं | ययाचत् |
| I. | ययाचुषा | ययाचुष्या | ययाचुषा |
| D. | ययाचुषे | ययाचुष्यै | ययाचुषे |
| A. | ययाचुषः | ययाचुष्याः | ययाचुषः |
| P. | ययाचुषः | ययाचुष्याः | ययाचुषः |
| L. | ययाचुषि | ययाचुष्यां | ययाचुषि |
| V. | ययाचन् | ययाचुषि | ययाचत् |

DUAL.

| | | | |
|----------|------------|--------------|------------|
| N. O. | ययाचासौ | ययाचुष्यौ | ययाचुषी |
| I. D. A. | ययाचुष्यां | ययाचुषीभ्यां | ययाचुष्यां |
| P. L. | ययाचुषोः | ययाचुष्योः | ययाचुषोः |

PLURAL.

| | Mas. | Fem. | Neut. |
|----|------------|-------------|------------|
| N. | ययाचासः | ययाचुष्यः | ययाचांसि |
| O. | ययाचुषः | ययाचुष्यः | ययाचांसि |
| I. | ययाचद्भिः | ययाचुषीभिः | ययाचद्भिः |
| D. | ययाचद्भ्यः | ययाचुषीभ्यः | ययाचद्भ्यः |
| A. | ययाचद्भ्यः | ययाचुषीभ्यः | ययाचद्भ्यः |
| P. | ययाचुषां | ययाचुषीणां | ययाचुषां |
| L. | ययाचत्सु | ययाचुषीषु | ययाचत्सु |

So विद्वस् or विविद्वस्, *having known, wise.* (द्वान्-दुषी-द्वत्), &c.

When the व is changed to उ, if another vowel precedes, the उ is changed according to the rules of Orthography; but if the vowel be इ it is dropped; as,

बभूवस्, *having nourished.* बभूवान् बभूवी बभूवत्
 श्रेपिवस्, *having sworn.* श्रेपिवान् श्रेपुवी श्रेपिवत्
 सुषुवस्, *having borne.* सुषुवान् सुषूदी- सुषुवत्

Participles ending in त्वा are indeclinable; as, आप्ता, *having obtained*: so also their substitutes with a preposition; as, प्राप्य, *having obtained*; but if the latter is the future participle, or the last part of a compound word, it is declined; as, प्राप्य, *to be obtained*, (प्या-प्या-प्य); अप्राप्य (प्या-प्या-प्य), *unobtainable*.

The repeated or continuative participles, both present and past, are indeclinable ; as, याचं याचं, *asking asking* ; याचित्वा याचित्वा, *having asked again and again*

SECTION II.

OF THE FORMATION OF THE FEMININE.

Adjectives, participles, and pronouns, ending with the inherent vowel, form the feminine by lengthening it to आ, as in प्रियः *beloved*, fem. प्रिया ; गतः, *gone*, fem. गता ; मदीयः, *mine*, fem. मदीया.

Adjectives ending with अक insert इ in the feminine. आर्यक, *chief* ; एष, *this* ; ज्ञ, *knowing* ; द्व, *two* ; स्व, *own* ; have two forms in the feminine, when क is affixed. Those formed from feminine nouns ending with आ have three. As, शुभ्रक, *white*, शुभ्रिका ; आर्यिका, *Ar्या* ; मंगिका, मंगिका, मंगिका, from मंगा, *the Ganges*.

जीवक, *living* ; भ्रुक, *firm, certain* ; यक, *belonging to which* ; सक, *belonging to this* ; are exceptions, and do not insert इ ; as, जीवका, &c.

आराज, *crooked* ; उदार, *great* ; कल्याण, *happy* ; क्षय, *miserly* ; क्रुध, *angry* ; पुराण, *old* ; विकट, विशङ्कट, *terrific* ; विशाल, *wide, great* ; शोण, *red*, and compounds relating to the members of the body form the feminine by आ

or ई ; as, अराजा, अराजी ; पद्ममुखा, पद्ममुखी, *lotus-faced*. A few of the latter take only one of the forms ; as, कल्याणपार्श्वी, *having fine sides* ; व्याघ्रवदना, *having a face like a tiger*. छशाक्री or क्षीयाक्री, *thin, emaciated*.

Words of comparison ending with पुच्छ. and those ending with a passive participle which relates either to the parts of the body, or something diminutive, have only that formed by ई ; as, शरपुच्छी, *having a tail like an arrow* ; शङ्खभित्री, *broken-skulled* ; अभ्यलिनी, *a little cloud-capt*.

So क्रीत, *bought*, is used in the feminine ; as, वनक्रीनो, *bought with money*.

रत, *variegated* ; भरित, *nourished* ; रोहित, *red* ; खोहित, *blood-coloured* ; श्वेत, *white* ; have two forms ; thus, रता and रणी, &c. असित and पलित have three forms ; as, असिता, *black* ; असिक्री and असिक्रि, *middle-aged* ; पलिता, *grey* ; पलिक्री and पलिक्रि, *old*.

अजर and निर्जर, (रः रा-रं), *undecayable*, like the noun जरा, have two forms in the masculine ; as, Nom. अजरः ; अजरौ, अजरसौ ; अजराः, अजरसः, &c.

Adjectives ending with इ do not change that termination for the feminine, but are declined in the feminine like feminine nouns with the same termination ; as, अनादि (दिः-दिः-दि), *eternal*.

Adjectives ending with उ, except such as have a compound consonant before the उ and खर, *of a harsh*

tasta, have two forms in the feminine; thus, नरुः or नरुी, *mild*.

ऊर, *a thigh*, being the last word in a compound adjective of comparison; also कुरु, *tawny*; पुरु, *lame*; भीर, *fearful*; and adjectives ending with बाहु, change the उ to ऊ in the feminine; as, रम्भोरु, *having thighs like a plantain tree*; पुरु, *lame*.

Adjective ending with ऋ change it to री for the fem.; as, कर्तृ, कर्त्री, *acting, doing*.

Adjectives ending with a long vowel or diphthong under one termination include two genders, the masculine and feminine; as, mas. and fem. सुधीः, *having a fine mind*; mas. and fem. अतिराः, *very rich*.

Adjectives ending with इन् मन् वत् यत् यस् have the feminine formed for the most part by the addition of ई; as, ओमन् श्रीमती; गामिन् गामिनी; श्रेयस् श्रेयसी.

अमर्षन्, *pregnant*, and पतिवन्, *governing*, make in the feminine अमर्षन्ती, पतिवन्ती.

Adjectives ending with any other consonants, are usually the same in the feminine as in the masculine

gender ; as, महात्मन् m. f. महात्मा n. महात्म ; while some in the nom., under one termination, include all the genders, as mas. fem. neut. दृष्टव्यम्.

SECTION III.

OF THE COMPARISON OF ADJECTIVES.

The simple word or positive state becomes the comparative by the addition of तर, and the superlative by the addition of तम ; as, शुभ, *fair* ; शुभतर, *fairer* ; शुभतम, *fairest* ; प्रिय, *beloved* ; प्रियतर, *more beloved* ; प्रियतम, *most beloved*.

Adjectives ending with ई or ऊ, may have the ई and ऊ either long or short in the comparative and superlative degrees ; as, सती, *chaste* ; सतीतर, सतितर, *more chaste* ; सतीतम, सलितम, *most chaste*.

A final न् is dropped, and a final स् becomes त्, when तर and तम are affixed ; as, युवन्, *young* ; युवतर, *younger* ; युवतम, *youngest* ; विद्वस्, *wise* ; विद्वत्तर, *wiser* ; विद्वत्तम, *wisest*.

The degrees of comparison are also formed by इष्ठ and ईयस्, each of which may be comparative or superlative : when these terminations are affixed, the

final vowel of the word, and all affixes are rejected. As, लघु, *short*, लघिष्ठ, लघीयस् मतिसत्, *wise*, लघिष्ठ, लघीयस्. मेधाविन्, *sagacious*, मेधिष्ठ, मेधीयस्.

The comparison is occasionally formed, as in other oriental languages, by doubling the word ; as, अन्तिक, *very near*. मत्तमत्त, *very drunk*.

The following words are irregular with इष्ठ and ईयस् ; but they are regular when तर and तम are affixed :—

| | | | |
|----------|--------------------------|--------------------|--------------------|
| अन्तिक, | <i>near,</i> | मेधिष्ठ, | मेधीयस्. |
| उग्र, | <i>great,</i> | वरिष्ठ, | वरीयस्. |
| क्षिप्र, | <i>quick,</i> | क्षेपिष्ठ, | क्षेपीयस्. |
| लघु, | <i>little, small,</i> | क्षोदिष्ठ, | क्षोदीयस्. |
| गुरु, | <i>heavy, important,</i> | गरिष्ठ, | गरीयस्. |
| लभ्य, | <i>satisfied,</i> | लपिष्ठ, | लपीयस्. |
| दूर, | <i>far,</i> | द्विष्ठ, | द्वीयस्. |
| प्रशस्त, | <i>excellent,</i> | श्रेष्ठ, | श्रेयस्. |
| प्रिय, | <i>beloved,</i> | प्रेष्ठ, | प्रेयस्. |
| युवन्, — | <i>young,</i> | यविष्ठ, कशिष्ठ, | यवीयस्, ककीयस्. |
| बहु, | <i>great,</i> | भूयिष्ठ, | भूयस्. |
| बहुल, | <i>much,</i> | बन्धिष्ठ, | बन्धीयस्. |
| वाढ, | <i>increased,</i> | साधिष्ठ, | साधीयस्. |
| दृढ़, | <i>old,</i> | वर्धिष्ठ, ज्येष्ठ, | वर्धीयस्, ज्यायस्. |
| हृद्धार, | <i>respectable,</i> | हृन्दिष्ठ, | हृन्दीयस्. |
| स्थिर, | <i>firm,</i> | स्थेष्ठ, | स्थेयस्. |
| स्थिर, | <i>swollen,</i> | स्तेष्ठ, | स्तेयस्. |
| स्थूल, | <i>thick, fat,</i> | स्थविष्ठ, | स्थवीयस्. |
| शुक्ल, | <i>short,</i> | श्रुतिष्ठ, | श्रुतीयस्. |

लघ, *lean* ; दृढ, *firm* ; परिदृढ, *surpassing* ; दृघ, *thick* ; अल, *much* ; and लघु, *mild*, change the ल to र, when दृढ and दृघस् are affixed ; as, लदृढ, लदीयस्.

To some of above, the regular forms are occasionally added ; as, श्रेष्ठतर, *more excellent* ; श्रेष्ठतम, *most excellent*.

The terminations expressive of comparison, are added to other words besides Adjectives ; as,

1st.—To *Nouns* ; as, श्री, *prosperity* ; श्रीतर, *more prosperous* ; श्रीतम, *most prosperous*. दुःख, *trouble* ; दुःखतर, *having more trouble* ; दुःखतम, *having most trouble*.

2nd.—To *Pronouns* ; as, कः, *who ?* कतर, *which of the two ?* कतम, *which of the many ?*

3rd.—To *Participles* ; as, दृढ, *increased (in years)* ; दृढतर, *older* ; दृढतम, *oldest*.

4th.—To *Adverbs* ; as, उचैस्, *high* ; उचैस्तरां, *higher* ; उचैस्तमां, *highest*.

5th.—To *Prepositions* ; as, उप, *up* ; उत्तर, *better* ; उत्तम, *best*.

SECTION IV.
OF NUMERAL ADJECTIVES.

I.—CARDINALS.

| | |
|-----------------------------|-----------------------------------|
| एक, <i>one.</i> | त्रिंशत्, <i>thirty.</i> |
| द्वि, <i>two.</i> | चत्वारिंशत्, <i>forty.</i> |
| त्रि, <i>three.</i> | पञ्चाशत्, <i>fifty.</i> |
| चतुर्, <i>four.</i> | षष्टि, <i>sixty.</i> |
| पञ्चन, <i>five.</i> | सप्तति, <i>seventy.</i> |
| षष्ठ, <i>six.</i> | अशीति, <i>eighty.</i> |
| सप्तन, <i>seven.</i> | नवति, <i>ninety.</i> |
| अष्टन, <i>eight.</i> | शत, <i>a hundred.</i> |
| नवन्, <i>nine.</i> | सहस्र, <i>a thousand.</i> |
| दशन्, <i>ten.</i> | अयुत प्रयुत, <i>ten thousand.</i> |
| एकादशन्, <i>eleven.</i> | लक्ष, <i>100 thousand.</i> |
| द्वादशन्, <i>twelve.</i> | नियुत, <i>a million.</i> |
| त्रयोदशन्, <i>thirteen.</i> | कोटि, <i>ten millions.</i> |
| चतुर्दशन्, <i>fourteen.</i> | अर्बुद, <i>100 millions.</i> |
| पञ्चदशन्, <i>fifteen.</i> | महार्बुद, <i>1,000 millions.</i> |
| षोडशन्, <i>sixteen.</i> | पद्म, <i>10,000 millions.</i> |
| सप्तदशन्, <i>seventeen.</i> | महापद्म, <i>100,000 millions.</i> |
| अष्टादशन्, <i>eighteen.</i> | खर्व, <i>a billion.</i> |
| ऊनविंशति, <i>nineteen.</i> | महाखर्व, <i>ten billions.</i> |
| विंशति, <i>twenty.</i> | शंख, <i>a hundred billions.</i> |

महाशंख, 1,000 *billions*. महाधुन, *ten trillions*.
 हाहा, 10,000 *billions*. अक्षौहिणी, 100 *trillions*.
 महाहाहा, 100,000 *billions*. महाक्षौहिणी, 1,000 *trillions*.
 धुन, *a trillion*.

The intermediate Numbers are formed by prefixing एक, द्वा or त्रि, चतुर्, पञ्च, षड्, सप्त, अष्टा, and ऊन to the principal ones ; as, एकविंशति, *twenty-one*, द्वाविंशति, *twenty-two*, त्रयोविंशति, *twenty-three*, चतुर्विंशति, *twenty-four*, पञ्चविंशति, *twenty-five*, षड्विंशति, *twenty-six*, सप्तविंशति, *twenty-seven*, अष्टाविंशति, *twenty-eight*, ऊनविंशत्, *twenty-nine*.

एकादश, एकात्र, and एकोन, are sometimes used for ऊन ; as, एकादशविंशति, *nineteen*, &c.

Numbers united together by a copulative conjunction are added ; without the copulative, multiplied ; with अर्द्ध affixed, divided ; with अर्ध and अर्द्ध, they mean the whole number and half of it. As, नव वर्षाणि पञ्चच, *nine and five*, i.e. *fourteen years*, पञ्चपञ्च, *five times five*, i.e. *twenty-five* ; त्रयःशतशतार्द्ध, *three hundred and half a hundred*, i. e. *three hundred and fifty* or चतुर्दशशतार्द्धार्द्ध, *the half of the half of fourteen hundred*, i. e. *three hundred and fifty* ; अर्धशत, *one hundred and half a hundred*, i. e. *one hundred and fifty*.

II.—ORDINALS.

प्रथम, *first*. द्वितीय, *second*. तृतीय, *third*. चतुर्थ, *fourth*.
 पञ्चम, *fifth*. षष्ठ, *sixth*. सप्तम, *seventh*. अष्टम, *eighth*. नवम,
ninth. दशम *tenth*.

From ten to twenty the Ordinals are the same as the Cardinals. The intermediate numbers are formed in the same manner as those of the Cardinals ; the principal ones by adding तम to the Cardinals. Those under 50, ending with त् or ति, sometimes drop the त् or ति, and omit तम ; as, विंशतितम, or विंश, *twentieth* ; त्रिंशत्तम or त्रिंश, *thirtieth* ; चत्वारिंशत्तम, or चत्वारिंश, *fortieth* ; पञ्चाशत्तम, पञ्चाश, *fiftieth* ; षष्टितम, *sixtieth* ; सप्ततितम, *seventieth* ; अष्टातिथम, *eightieth* ; नवतितम, *ninetieth* ; शततम, *hundredth* ; सहस्रतम, *thousandth*, &c.

द्वि, त्रि, चतुर, पञ्चन्, षष्, अष्टन्, are irregular in their inflections. द्वि is used only in the dual ; the others only in the plural.

द्वि, *two*. Nom. and Obj. masculine द्वौ, feminine and Neuter द्वे ; Inst. Dat. and Abl. द्वभ्यां ; Poss. and Loc. द्वयोः.

त्रि, *three*.

| | Masculine. | Feminine. | Neuter. |
|-------|------------|-----------|----------|
| N. | त्रयः | त्रियः | त्रीणि |
| O. | त्रीन् | त्रियः | त्रीणि |
| I. | त्रिभिः | त्रियभिः | त्रिभिः |
| D. A. | त्रिभ्यः | त्रियभ्यः | त्रिभ्यः |
| P. | त्रयाणां | त्रियणां | त्रयाणां |
| L. | त्रिषु | त्रियषु | त्रिषु |

चतुर्, *four*.

| | Masculine. | Feminine. | Neuter. |
|-------|------------|-----------|-----------|
| N. | चत्वारः | चतस्रः | चत्वारि |
| O. | चतुराः | चतस्रः | चत्वारि |
| I. | चतुर्भिः | चतस्रभिः | चतुर्भिः |
| D. A. | चतुर्भ्यः | चतस्रभ्यः | चतुर्भ्यः |
| P. | चतुर्णां | चतस्रणां | चतुर्णां |
| L. | चतुर्षु | चतस्रषु | चतुर्षु |

पञ्च, *five*, षष्, *six*, and अष्ट, *eight*, are alike in the three genders.
Nom. and Obj. पञ्च ; Inst. पञ्चभिः ; Dat. and Abl. पञ्चभ्यः ; Poss. पञ्चानां ;
Loc. पञ्चसु.

Nom. and Obj. षट् or षट् ; Inst. षट्भिः ; Dat. and Abl. षट्भ्यः ; Poss.
षट्नां ; Loc. षट्सु, षटसु.

Nom. and Obj. अष्टौ and अष्ट ; Inst. अष्टभिः, अष्टाभिः ; Dat. and Abl.
अष्टभ्यः, अष्टाभ्यः ; Poss. अष्टानां ; Loc. अष्टसु, अष्टासु.

The following are the signs used for numerical words :—

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8,
९ 9, १० 10.

११ 11, १२ 12, &c. २० 20, ३० 30, &c. २१ 21,
३३ 34, &c. १०० 100, २५० 250, १००० 1,000, १८४२
1842.



CHAPTER III.

OF THE PRONOUNS.

There are four kinds of Pronouns : the Personal, the Relative, the Interrogative, and the Adjective, Pronouns.

SECTION I.

OF THE PERSONAL PRONOUNS.

The Personal Pronouns are अस्मद्, *I* ; युष्मद्, *thou* ; तद् or व्यद्, *he, she, and it*, with their duals and plurals. Gender has respect only to the third person, and is distinguished by the terminations in the word तद् ; as, सः, *he* ; सा, *she* ; तद्, *it*, &c.

अस्मद्, *I*.

SINGULAR.

| | | |
|-------|-------------|------------------|
| Nom. | अहं, | <i>I</i> . |
| Obj. | मां, मा, | <i>me</i> . |
| Inst. | मया, | <i>by me</i> . |
| Dat. | मह्यं, मे, | <i>to me</i> . |
| Abl. | मतु, मत्तः, | <i>from me</i> . |
| Poss. | मम, मे, | <i>of me</i> . |
| Loc. | मयि, | <i>in me</i> . |

DUAL.

| | | | |
|-------|----------|----|---------------------|
| Nom. | आवां | | <i>we two.</i> |
| Obj. | आवां | नौ | <i>us two.</i> |
| Inst. | आवाभ्यां | | <i>by us two.</i> |
| Dat. | आवाभ्यां | नौ | <i>to us two.</i> |
| Abl. | आवाभ्यां | | <i>from us two.</i> |
| Poss. | आवयोः | नौ | <i>of us two.</i> |
| Loc. | आवयोः | | <i>in us two.</i> |

PLURAL.

| | | | |
|-------|----------|----|-----------------|
| Nom. | वयं | | <i>we.</i> |
| Obj. | अस्मान् | नः | <i>us.</i> |
| Inst. | अस्माभिः | | <i>by us.</i> |
| Dat. | अस्मभ्यं | नः | <i>to us.</i> |
| Abl. | अस्मात् | | <i>from us.</i> |
| Poss. | अस्माकं | नः | <i>of us.</i> |
| Loc. | अस्माच्च | | <i>in us.</i> |

युष्मद्, Thou.

SINGULAR.

| | | | |
|-------|--------|---------|-------------------|
| Nom. | त्वं | | <i>thou.</i> |
| Obj. | त्वां | त्वा | <i>thee.</i> |
| Inst. | त्वया | | <i>by thee.</i> |
| Dat. | तुभ्यं | ते | <i>to thee.</i> |
| Abl. | त्वत् | त्वत्तः | <i>from thee.</i> |
| Poss. | तव | ते | <i>of thee.</i> |
| Loc. | त्वयि | | <i>in thee.</i> |

DUAL.

| | | | |
|-------|-----------|-----|---------------------|
| Nom. | युवां | | <i>ye two.</i> |
| Obj. | युवां, | वां | <i>you two.</i> |
| Inst. | युवाभ्यां | | <i>by you two.</i> |
| Dat. | युवाभ्यां | वां | <i>to you two.</i> |
| Abl. | युवाभ्यां | | <i>from you two</i> |
| Poss. | युवयोः | वां | <i>of you two.</i> |
| Loc. | युवयोः | | <i>in you two.</i> |

PLURAL.

| | | | |
|-------|-----------|----|-------------------|
| Nom. | यूयं | | <i>ye or you.</i> |
| Obj. | युष्मान् | वः | <i>you.</i> |
| Inst. | युष्माभिः | | <i>by you.</i> |
| Dat. | युष्मभ्यं | वः | <i>to you.</i> |
| Abl. | युष्मत् | | <i>from you.</i> |
| Poss. | युष्माकं | वः | <i>of you.</i> |
| Loc. | युष्मासु | | <i>in you.</i> |

At the beginning of a sentence or poetical verse, in connection with च *and*, वा *or*, एव *indeed*, ह *clearly*, हा *ah!* or a verb meaning *to see*, used in another sense, and when preceded by a vocative case unconnected with another word, the contracted forms are not used. In clauses that are supplementary or inferential, the contracted forms alone are employed. In all other cases either form may be used.

तद्, *He, she, it, &c.*

SINGULAR.

| | Masculine. | Feminine. | Neuter. |
|----|-------------|-----------|---------|
| N. | सः | सा | तत् |
| O. | तं | तां | वत् |
| I. | तेन | तया | तेन |
| D. | तस्मै | तस्यै | तस्मै |
| A. | तस्मात् ततः | तस्याः | तस्मात् |
| P. | तस्य | तस्याः | तस्य |
| L. | तस्मिन् | तस्यां | तस्मिन् |

DUAL.

| | | | |
|----------|---------|---------|---------|
| N. O. | तौ | ते | ते |
| I. D. A. | ताभ्यां | ताभ्यां | ताभ्यां |
| P. L. | तयोः | तयोः | तयोः |

PLURAL.

| | | | |
|----|--------|--------|--------|
| N. | ते | ताः | तानि |
| O. | तान् | ताः | तानि |
| I. | तैः | ताभिः | तैः |
| D. | तेभ्यः | ताभ्यः | तेभ्यः |
| A. | तेभ्यः | ताभ्यः | तेभ्यः |
| P. | तेषां | तासां | तेषां |
| L. | तेषु | तासु | तेषु |

SECTION II.

OF THE RELATIVE AND INTERROGATIVE PRONOUNS.

यद्, *who, that, or which*, is a Relative, and किं, *who ? or what ?* is an Interrogative Pronoun. They are inflected like तद्, except in the first two cases ; as,

यद्, *who, that, or which*.

SINGULAR.

| | Masculine. | Feminine. | Neuter. |
|----|-------------|-----------|---------|
| N. | यः | या | यत् |
| O. | यं | यां | यत् |
| I. | येन | यया | येन |
| D. | यस्मै | यस्यै | यस्मै |
| A. | यस्मात् यतः | यस्याः | यस्मात् |
| P. | यस्य | यस्याः | यस्य |
| L. | यस्मिन् | यस्यां | यस्मिन् |

DUAL.

| | | | |
|-----------|-----------|-----------|-----------|
| N. O. | यौ | ये | ये |
| I. D.* A. | याम्भ्यां | याम्भ्यां | याम्भ्यां |
| P. L. | यवोः | यवोः | यवोः |

PLURAL.

| | | | |
|----|--------|--------|--------|
| N. | ये | याः | यानि |
| O. | यान् | याः | यानि |
| I. | येः | यामिः | यैः |
| D. | येभ्यः | याभ्यः | येभ्यः |
| A. | येभ्यः | याभ्यः | येभ्यः |
| P. | येषां | यासां | येषां |
| L. | येषु | यासु | येषु |

किं, *who, which, what* ?

SINGULAR.

| | Masculine. | Feminine. | Neuter. |
|----|------------|-----------|---------|
| N. | कः | का | किं |
| O. | कं | कां | किं |
| I. | केन | कया | केन |
| D. | कस्मै | कस्यै | कस्मै |
| A. | कस्मात् | कस्याः | कस्मात् |
| P. | कस्य | कस्याः | कस्य |
| L. | कस्मिन् | कस्यां | कस्मिन् |

DUAL.

| | | | |
|----------|---------|---------|---------|
| N. O. | कौ | के | के |
| I. D. A. | काभ्यां | काभ्यां | काभ्यां |
| P. L. | कयोः | कयोः | कयोः |

PLURAL.

| | | | |
|----|--------|--------|--------|
| N. | के | काः | कानि |
| O. | कान् | काः | कानि |
| I. | कैः | कामिः | कैः |
| D. | केभ्यः | काभ्यः | केभ्यः |
| A. | केभ्यः | काभ्यः | केभ्यः |
| P. | केषां | कासां | केषां |
| L. | केषु | कासु | केषु |

SECTION III.

OF THE

ADJECTIVE PRONOUNS.

Adjective Pronouns partake of the properties both of pronouns and adjectives, and may be subdivided into five sorts : viz. the *Possessive*, the *Honorific*, the *Distributive*, the *Demonstrative*, and the *Indefinite*.

1st. The *Possessive* are principally formed from the Personal Pronouns ; as, मदीय, मामक, मामकीन, mine ; त्वदीय, तावक, तावकीन, thine ; तदीय, his, hers, its ; आस्माक, आस्माकीन, ours ; वीर्याक, वीर्याकीन, yours ; स, स्वक,

स्वीय, *own* ; भवदीय, *self's*. They are inflected like प्रिय ; as, मदीयः मदीया मदीयं &c. Those ending with क form the feminine by ई ; as, नामक, (कः- की- कं)

2nd. The *Honorific* भवान्, *self*, is declined like श्रीमत् ; as, Nom. भवान्, भवती, भवत् &c.

3rd. The *Distributive* are एकैक, *each* ; प्रत्येक, *every* ; अन्योन्य, *one another* ; परस्पर, *each other* ; which are inflected like प्रिय.

When *every* means the whole *collectively*, rather than the part *distributively*, सर्व is used.

4th. The *Demonstrative* are इदम्, एतद्, *this*, and अदस्, *that*, which are declined thus :—

इदम्, *this*.

SINGULAR.

| | Masculine. | Feminine. | Neuter. |
|----|-------------|-----------|---------|
| N. | अयं | इयं | इदं |
| O. | इमं | इमां | इदं |
| I. | अनेन | अनया | अनेन |
| D. | अस्मै | अस्मै | अस्मै |
| A. | अस्मात् अतः | अस्माः | अस्मात् |
| P. | अस्य | अस्याः | अस्य |
| L. | अस्मिन् | अस्यां | अस्मिन् |

DUAL.

| | | | |
|----------|--------|--------|--------|
| N. O. | इमौ | इमे | इमे |
| I. D. A. | आभ्यां | आभ्यां | आभ्यां |
| P. L. | अनयोः | अनयोः | अनयोः |

PLURAL.

| | | | |
|----|-------|-------|-------|
| N. | इमे | इमाः | इमानि |
| O. | इमान् | इमाः | इमानि |
| I. | एभिः | आभिः | एभिः |
| D. | एभ्यः | आभ्यः | एभ्यः |
| A. | एभ्यः | आभ्यः | एभ्यः |
| P. | एषां | आसां | एषां |
| L. | एषु | आसु | एषु |

एतद्, *this*.

SINGULAR.

| | Masculine. | Feminine. | Neuter. |
|----|--------------|-----------|-----------|
| N. | एषः | एषा | एतत् |
| O. | एतं | एनं | एतां एनां |
| I. | एतेन, एनेन | एतया एनया | एतेन एनेन |
| D. | एतस्मै | एतस्मै | एतस्मै |
| A. | एतस्मात् इतः | एतस्याः | एतस्मात् |
| P. | एतस्य | एतस्याः | एतस्य |
| L. | एतस्मिन् | एतस्यां | एतस्मिन् |

DUAL.

| | | | |
|----------|--------------|--------------|--------------|
| N. | एतौ | एते | एते |
| O. | एतौ, एनौ | एते, एने | एते, एने |
| I. D. A. | एताभ्यां | एताभ्यां | एताभ्यां |
| P. L. | एतयोः, एनयोः | एतयोः, एनयोः | एतयोः, एनयोः |

PLURAL.

| | | | |
|----|-------------|-----------|---------|
| N. | एते | एताः | एतानि |
| O. | एतान् एनान् | एताः एनाः | एतानि |
| I. | एतैः | एताभिः | एतैः |
| D. | एतेभ्यः | एताभ्यः | एतेभ्यः |
| A. | एतेभ्यः | एताभ्यः | एतेभ्यः |
| P. | एतेषां | एतासां | एतेषां |
| L. | एतेषु | एतासु | एतेषु |

The last of the two forms in the Obj. and Inst. cases is commonly used in the consecutive clauses of a sentence.

अदस्, *that*.

SINGULAR.

| | Masculine. | Feminine. | Neuter. |
|----|------------|-----------|---------|
| N. | असौ | असौ | अदः |
| O. | असुं | असूं | अदः |
| I. | असुना | असुना | असुना |
| D. | असुनौ | असुनौ | असुनौ |
| A. | असुनात् | असुन्याः | असुनात् |
| P. | असुभ्य | असुन्याः | असुभ्य |
| L. | असुभिन् | असुन्यां | असुभिन् |

SINGULAR.

| | | | |
|----------|---------|---------|---------|
| N. O. | अम् | अम् | अम् |
| I. D. A. | अमूष्वा | अमूष्वा | अमूष्वा |
| P. L. | अमुयोः | अमुयोः | अमुयोः |

PLURAL.

| | | | |
|----|---------|---------|---------|
| N. | अमी | अमूः | अमूनि |
| O. | अमून् | अमूः | अमूनि |
| I. | अमीभिः | अमूभिः | अमीभिः |
| D. | अमीभ्यः | अमूभ्यः | अमीभ्यः |
| A. | अमीभ्यः | अमूभ्यः | अमीभ्यः |
| P. | अमीषां | अमूषां | अमीषां |
| L. | अमीषु | अमूषु | अमीषु |

5th.—The *Indefinite* are numerous : those ending with अ are declined like सर्व, *all*, and are called (sarvādi or sri.)

SINGULAR.

| | Masculine. | Feminine. | Neuter. |
|----|------------|-----------|-----------|
| N. | सर्वः | सर्वा | सर्वं |
| O. | सर्वे | सर्वा | सर्वं |
| I. | सर्वेभ्य | सर्वेभ्य | सर्वेभ्य |
| D. | सर्वेभ्यै | सर्वेभ्यै | सर्वेभ्यै |
| A. | सर्वेभ्यः | सर्वेभ्यः | सर्वेभ्यः |
| P. | सर्वेभ्यः | सर्वेभ्यः | सर्वेभ्यः |
| L. | सर्वेभ्यः | सर्वेभ्यः | सर्वेभ्यः |

प्रथमः

| | | | |
|----------|------------|------------|------------|
| N. O. | सर्वे | सर्वे | सर्वे |
| I. D. A. | सर्वाभ्यां | सर्वाभ्यां | सर्वाभ्यां |
| P. L. | सर्वयोः | सर्वयोः | सर्वयोः |

PLURAL.

| | | | |
|----|-----------|-----------|-----------|
| N. | सर्वे | सर्वाः | सर्वाणि |
| O. | सर्वान् | सर्वाः | सर्वाणि |
| I. | सर्वैः | सर्वाभिः | सर्वैः |
| D. | सर्वेभ्यः | सर्वाभ्यः | सर्वेभ्यः |
| A. | सर्वेभ्यः | सर्वाभ्यः | सर्वेभ्यः |
| P. | सर्वेषां | सर्वासां | सर्वेषां |
| L. | सर्वेषु | सर्वासु | सर्वेषु |

यावत्, *as many* ; तावत्, *so many* ; कियत्, *how many*, or *how much* ? are declined like श्रीमत्. ईदृश्, एतादृश्, and तादृश्, *such like* ; यादृश्, *like what* ; and कीदृश्, *how like* ? are declined like दृज्, except in the feminine ; as, ईदृक्, ईदृशी, ईदृक्, &c. or by removing the () ईदृशः, ईदृशी, ईदृशः, &c.

इतियत् (यान् यतो यत्), *thus much, so much* ; वति, *as many as* ; तति, *so many as* ; कति, *how many* ? are inflected like nouns ending with द्, but are used in the plural number only. So कतिचित्, *certain persons*, कतिच, *what* ? *how much* ? makes (यः यत्र यं) कित् or कित्, *some one*, is declined like किं, with कित् or कित् added according to the rules of permutation ; as, कित्, कित्, कित्, &c. Thus also, कित्पि, *any one* ; as, कित्पि, or कित्पि, कित्पि,

निसि, &c. Thus also वयद्, *whoever*; as, वयः, वाया, वयद्, and वयश्चित्, *whosoever*; as, वयश्चित्, वायाचित्, वयश्चित्, &c.

The following words are declined like सम्बन्ध; some of them are Adjectives, and some Adjective Pronouns of the Indefinite kind :—

एक, *one* एकतर, *one of two*, एकतम, *one of many*; अ, *other, different*, and विश्व, सम, विश्व, *all*.

उभ and उभश्च, *both*; but the former is used only in the dual, and the latter in the dual and plural number.

अन्य, *other*, अन्यतर, *either*, इतर, *other, different*, and the comparatives and superlatives of किं, तद्, and यद्, viz. कतर, *which of two?* कतम, *which of many?* and कतर, ततर, *which of two*; कतम, कतम, *which of many*; except that in the first two cases of the neuter singular they end with त्; as, अन्यः, अन्या, अन्यत्, &c.

पूर्व, *eastern, before*; उत्तर, *northern, upper, subsequent*; दक्षिण, *south-eastern, on the right*; अधर, *lower, under*; अन्तर, *without and within*, and पर, *after, other*; अपर, *behind, another*; अपर, *after, behind*; and स्व, *own*;—but they have two forms in the Abl. and Loc. cases singular masculine and neuter, and in the Nom. case plural masculine; as, पूर्वान् or पूर्व्यान्; पूर्वै or पूर्व्यैः; पूर्वान् or पूर्व्यान्;—

अल्प, *few*; अर्ध, *half*; कतिपय, *how many?* नेम, *all, another*; प्रथम, *first*; अन्त, *last*; द्वय or द्वितीय, *second*; त्रय, *third*;—but have two forms in the Nom. case of the masculine plural; as, अल्पे or अल्पाः, &c.

Adjectives ending with तीय have two forms in the Dat., Abl. and Loc. cases singular; as, द्वितीय, *the second*; द्वितीयाय or द्वितीय्यै, द्वितीयायै or द्वितीय्यै, द्वितीयाय or द्वितीय्यै, &c.

If any of the above words are used in a sense different from that affixed to them, in composition with other words, or in connection with the Instrumental case, they must be inflected regularly like विश्व.

* If this word means *without a house or town*, it is regular like विश्व.

CHAPTER IV. OF THE VERBS.

SECTION I.

OF VERBS (KRIYĀ) IN GENERAL.

The Verbs are simple roots (Dhātu), which generally consist of two or three letters, but which are never used without the addition of some inflection. The roots have no characteristic signs in themselves : certain characteristic letters affixed to them, shew to what conjugation they belong, and in what manner they must be inflected. These and the rules of permutation are given for the sake of reference before the conjugations.

In the lists of roots used by the Natives of India the explanation of each is given by a noun in the Locative case, as in the first root चक (त् च) पदे चकचि, *to page, to mark.*

Verbs are of two kinds, Primitive and Derivative.

Of the Primitive (Prakriti), there are three sorts : the *Common*, the *Active*, and the *Deponent*. The first of these is known by the characteristic letter च, the last by क, and the middle one by the absence of both.

If a verb has neither **उ** nor **अ** affixed to it, it must be conjugated only in the Active voice, and hence is called an Active Verb : if it has the letter **उ** affixed it must be conjugated only in the Middle voice ; but without having the sense of the Middle, and hence called Deponent, as in Latin and Greek. If it has the letter **अ** affixed it must be conjugated in both Active and Middle voices with the meanings peculiar to each, and hence called Common.

Of the Derivatives there are four sorts ; the *Causal* (Prerana), the *Optative* (Sananta), the *Frequentative* (Yananta or Yanluganta), and the *Nominal* (Lidhu). The first three of these are formed from primitive roots, and the last one is formed from nouns and adjectives.

Verbs may also be considered as Transitive or Intransitive, Regular or Irregular, Anomalous or Defective.

All verbs signifying *to move*, may also signify *to arrive at*, *acquire*, or *obtain* ; hence they are sometimes Transitive and sometimes Intransitive.

अस्, *to be*, **कृ**, *to do* ; and **भू**, *to be*, are used as Auxiliaries : the former is defective, and the latter two are irregular, in some of their parts.

**To Verbs belong Conjugation, Voice, Mood, Tense,
Number, and Person.**

There are ten Conjugations of verbs.

The conjugations of the Verbs, like the declensions of the Nouns, admit of various divisions. They might be divided into four conjugations thus : those having the inherent vowel before the inflexions ; those having any other short vowel ; those having a long vowel, and those having a consonant. They might be divided into three thus ; those having any short vowel ; those having a long vowel ; and those having a consonant before the inflexions. Or they might be divided into two thus ; those having a vowel between the inflexions and the root ; and those having the inflexions united immediately with the root by the rules of permutation. The advantages, however, arising from any reduction of the number of conjugations would be only nominal, the same number of examples would still be necessary to illustrate the subject : we therefore judge it best to abide by the Native division of Ten Conjugations.—As in the case of the nouns, it will be a consolation to the learner to know, that verbs of the first conjugation, which is the easiest, are equal in number to all the others combined.

The first Conjugation called (Bhwádi) is distinguished by its having no characteristic letter ; the second (Adádi) by the letter अ ; the third (Juhótyádi) or (Hwádi) by इ ; the fourth (Divádi) by ए ; the fifth (Swádi) by ऋ ; the sixth (Tudádi) by ॠ ; the seventh (Rudhádi) by ऌ ; the eighth (Tanádi) by ॡ ; the ninth (Kryádi) by ऩ ; and the tenth (Churádi) by ऑ. ऑ denotes that the root may be either of the first or tenth conjugation. When two of the above letters are attached to one root, they imply that it belongs to both the conjugations which they characterize.

The Conjugations differ from each other only in the present tense of the Indicative mood and its formatives, viz. the Imperfect tense, and the Imperative and Potential moods.

The Voices are three ; the Active, (Parashmaipad ;) the Middle, (Atmanépad), and the Passive, (Karmaniváchya.)

Common verbs, verbs of the tenth conjugation, and Causals, are conjugated in the Active and Middle voices : in the Active, when the action of the verb, or the effect produced by it, has a more particular reference to the object which the verb governs ; and in the Middle, when it has a more particular reference to the agent with which the verb agrees. As, याचति, *he asks* ; याचते, *he asks for himself or on his own account.*

Active verbs are conjugated only in the Active voice ; they may be transitive or intransitive.

Deponent verbs, with an Active signification, are conjugated only in the Middle voice.

Verbs of the tenth conjugation ending with च्, which are distinguished by the characteristic ळ्, also Optative, Frequentative, and Nominal Verbs, are not regular ; some of them being conjugated in the Active voice, some in the Middle, and others in both.

Any verb may be used in the Passive voice.

The Moods are six ; the Indicative, the Imperative, the Potential, the Precative, the Subjunctive or Conditional, and the Infinitive.

The Indicative has six Tenses, the Present, the Imperfect, the Perfect, the first and second Futures, and the Indefinite.

The principal of these are the Present, the Perfect, and the Future, from which all other parts of the verb are derived ; any verb being irregular in more than one of these is classed among the anomalous Verbs.

The Present tense (kí or lat) is used to represent what is now passing ; as, याचति, *he asks or is asking.*

The Imperfect tense (ghí or vidhiling) represents what transpired at a certain period of time past ; as, अयाचत्, *he then asked, or was asking or used to ask.*

The Perfect or Past (thí or lit) alludes to what was done at a very remote period or completely perfected ; as, अयाच he asked, (*long ago.*)

The First Future or Future Definite (dí or lut) intimates what will take place at a certain time ; as, याचिता, *he will ask, (to-morrow.)*

The Second Future or Future Indefinite (tí or iring) expresses what will be, without signifying the precise time as, याचिष्यति, *he will ask, (sometime or other.)*

The Indefinite or Aorist (ṭi or áshirling) represents what transpired between a period very remotely past and the present ; as, *अयाचीत्*, *he has asked, or did ask, for something.* It is commonly used in narrations of past events.

The Imperfect, the Perfect, and the Indefinite are very often used indiscriminately the one for the other.

The Imperative (gí or lang) Potential, (khí or lóṭ) Precative, (dhí or lriṭ) Subjunctive, (thí or lung), and the Infinitive (chatum) Moods, are used not so much to represent the precise time, as the particular manner of any action or event ; the first two usually refer to present, and the next two to future time.

The Numbers are three, the Singular, (ék-vachan) Dual, (dwi-vachan) and the Plural (bahu-vachan) as, *याचति*, *he asks* ; *याचतः*, *they two ask* ; *याचन्ति*, *they ask.*

In each number there are three Persons ; as, *याचति*, *he asks* ; *याचसि*, *thou askest* ; *याचामि*, *I ask*, &c. The third person is always placed first, because it is the most simple in its inflections.*

* Learners choosing to follow the European method of commencing with the first persons singular, dual and plural, have only to learn according to the order of the figures, 1. 2. 3.

CHARACTERISTIC LETTERS.

The following is a complete Alphabetic list of all the (Anubandha) Characteristic Letters.

आ denotes the optional insertion of इ in the declinable indefinite participle and the absolute insertion of it in the perfect participle ; as, मिद् (आ, य, इर्) *to love* Par. मेदित मिन्न ; मेदितवत् मिन्नवत् ; मिमिदिवस्.

इ denotes the insertion of न् in the root, which is retained in all the moods and tenses ; as, वद् (इ, छ) *to salute* Pres. वन्दते ; Past. ववन्दे ; Fut. वन्दिता.

इर् indicates, that there are two forms in the indefinite ; as, लुम् (य, इर्) *to covet*, लुभत् and लोभीत्.

ई shews, that in the declinable indefinite participles इ must not be inserted ; as, चित् (ई) *to know* ; चित्त, चित्तवत्.

उ shews, that the indeclinable indefinite participle admits the optional insertion of इ ; there are two forms ; as, भ्रम् (उ, य, ज, ष, इर्) *to wander* ; भ्रमिष्व, भ्रान्त्वा.

ऊ denotes, that there are two forms in the futures by the optional insertion of इ as, विध् (ऊ) *to accomplish* ; सेधिता, सेद्धा.

ऋ denotes, that the penultimate of the indefinite causal must be long ; as, यच् (ऋ, ज, ट्, ङ्) *to ask* ; अययच्चत्.

ऋ denotes, that it has two forms ; as, भ्राज् (भृ, व, ड, ङ) *to shine* ; अवभ्राजत् and अबिभ्राजत्.

वृ indicates, that the indefinite has the penultimate short, and ends with अत् ; as, पुष, (य, वृ, षौ) *to nourish*, अपुषत् and not अपोषीत्. When वृ is affixed to a deponent verb, it has an active and deponental form ; as, द्युत् (ड, वृ) *to shine*, अद्योतिष्ठ and अद्युतत्. From this example all such verbs are called द्युतादि.

ए intimates, that the penultimate of the indefinite must be short ; as, चद् (ए, ज) *to beg*, अचदीत् and not अचादीत्.

ऐ shews, that इ, उ, ऋ must be used for य, व, र in the reduplication ; as, यज् (ऐ, षौ, ज) *to sacrifice*, इयाज.

ओ denotes, that न must be used for त in the declinable indefinite participles ; as, विज् (ओ, ई, घ) *to fear*, विघ्न, विघ्नवत्.

औ points out that the future must be formed by ता ; as, शप् (य, षौ, ज) *to curse*, शप्ता and not शपिता.

क् is the characteristic of the 10th Conjugation.

क्लि intimates, that the root may be of the 1st or 10th Conjugation ; as, चुर् (क्लि) *to steal*, चोरति or चोरयति.

क्ष signifies, that the word is reduplicated ; as, दीधी (ड, य, क्ष, ञ) *to shine*.

ग denotes that the verb is of the 9th Conjugation.

णि denotes, that a long vowel must be made short in the present tense of the 9th Conjugation ; as, पू (ज, णि) *to purify*. पुनाति

घ shews, that इ is inserted before a consonant in the present and imperfect tenses, and imperative mood ; as, रुद् (ज, घ, इर,) *to weep*, रोदिति, &c. Hence these verbs are called रुदादि.

ङ is used to distinguish deponent verbs, which have an active meaning, while inflected only in the middle voice.

ञ denotes, that the penultimate of the derivative word may be long ; as, ज्वज् (ज, ञ) *to burn*, ज्वान् or ज्वज् *burning* : hence such verbs are called ज्वजादि.

ञ is used to distinguish Common verbs or such verbs as are conjugated in both the active and middle voices.

ञि indicates, that the passive indefinite participle may signify present time ; as, शीज् (ञि) *to meditate* शीजितः ; *he is or was meditated on*.

टु shews that a noun signifying the simple act, may be formed from the root by अय् ; as, वेप् (ड, ण, टु,) *to quake*, वेपय्, *a quaking*.

- हु shews that an adjective signifying the result of the act may be formed from the root by चिम ; as, कृ (ज, द, ड्,) to do, कृचिम, artificial.
- य denotes, that there are two forms in the 2nd person singular, and in the duals and plurals of the perfect tense ; as, पय (य) to do, पयाय, पययतुः पययतुः, पययतुः पययतुः, &c. hence called पयादि.
- त् intimates, that the root ends with a vowel ; as, कथ (त्, क,) to speak and, not कथ
- द distinguishes verbs of the 8th Conjugation.
- घ distinguishes verbs of the 7th Conjugation.
- न distinguishes verbs of the 5th Conjugation.
- प denotes that न् must be inserted in the root in the present and its formatives ; as, मुच् (ज, प, श्, लृ, षौ) to liberate, मुचति, &c. hence called मुचादि.
- भ shews that the penultimate of the root must be long in the present ; as, शम् (य, भ, उ, इ,) to quiet, शान्ति. Hence such verbs are called शमादि.
- म denotes, that the penultimate of the root is short in the present causal ; as, घट् (म, घ, ड) to do ; to happen, घटते. Hence called घटादि.
- मि denotes that there may be two forms ; as, रुन् (क, मि) to sound, रुनयति or रुनयति.

- य distinguishes verbs of the 4th Conjugation.
- र intimates that the root is peculiar to the Védas.
- ल distinguishes verbs of the 2nd Conjugation.
- लि marks verbs of the 3rd Conjugation.
- लृ points out some irregularity in verbs of the 2nd Conjugation, or some peculiarity of sound which they have in the Védas ; as, खप् (लृ, लौ, व, लि) *to sleep*, perf. सुखाप. Hence called खपादि.
- व denotes, that the verb has the active and deponental form in the 2nd future ; as, वृत् (लृ, ड, व, उ) *to be*, वर्त्तियते and वर्त्त्यति. Hence called वृतादि.
- श distinguishes verbs of the 6th Conjugation.
- शि intimates that the penultimate of the root is short in the future, &c. ; as, कुट् (शि) *to be crooked*, कुटिता अकुटीत्. Hence called कुटादि.
- घ denotes, that a verbal noun may be formed from the root by आ ; as, अघ् (ड, न, घ) *to pain* ; अघा, *pain*.

The learner need not trouble himself with the preceding letters or the rules that follow till he is master of the Conjugations : they are given here simply for the sake of reference in the succeeding parts of the work.

RULES OF PERMUTATION.

RULE I.

Verbs beginning with ञ, च, छ, झ, ञ, in the list of roots, change them to न, स, ल, ख, ख, when they are inflected : thus,

यु + ति = नैति, *he praises.*

वु + नेति = वुनेति, *he aims.*

दुम् + ते = लोभते, *he stands like a post.*

छा + ता = स्थाता, *he will stand.*

ष्णा + ति = स्नाति, *he bathes.*

1. अङ्, *to go*; ह्रै, *to collect*; and छिक्, *to spit*, are exceptions.

2. न when preceded by a preposition ending with इ, and च when preceded by one ending with इ-ए, are again changed to their original form; as, प्रशैति, *he praises* निष्ठा *fixedness*.

RULE II.

अ final followed by an inflective म or व becomes आ; but followed by अ or a diphthong, is dropped. आ final followed by a vowel is dropped; but the आ of an affix or reduplicated root followed by a consonant, becomes ई; where *guna** is not required. As,

याच + मि = याचामि, *I ask.*

याच + अन्ति = याचन्ति, *they ask.*

क्रीया + अन्ति = क्रीयन्ति, *they sell.*

क्रीया + तः = क्रीयीतः *they two sell.*

जहा + त = जहीत, *do ye abandon.*

1. Simple roots ending with आ do not drop the आ in the Present tense; as, मृ + अन्ति = म्राम्ति, *they measure.*

* The rules for the different conjugations and the formation of the tenses, will shew in what instances *guna* is necessary.

RULE III.

इ—ऋ if penultimate, and followed by व or र, must be long. If finals of monosyllables and united with a single consonant, or of words having more than one syllable and united with a double consonant, they become इय्, उव्, अर् ; but if finals of words having more than one syllable and united with a single consonant they become य्, व्, र् ; when a vowel follows, and *guṇa* is not required ; as,

दिक् + यति = दीयति, *he plays.*

वी + अन्ति = वीयन्ति, *they shine.*

शिशि + उः = शिशियुः, *they served.*

शक्नु + अन्ति = शक्नुवन्ति, *they are able.*

निनी + य = निन्ये, *he took.*

वह + उः = वहुः, *they did.*

1. The vowels are not long before व or र in the reduplication of the verbs ; as, वरोष, *he was angry.*

2. Verbs ending with ऋ have two forms in the Future, when ऋ is changed to अर् ; as, त् to *pass over* ; तरिता and तरीता.

3. उ, ज, and ऋ, if the finals of roots and not of affixes, become उव् and अर् in every instance when a vowel follows, and *guṇa* is not required ; as, तु + अति = तुवन्ति, *they praise.* तुतु + उः = तुतुवुः, *they injured.* चक् + उः = चक्वः, *they injured.*

4. If स or व follow the उ of an affix, there are two forms ; as, तुनु + सः = तुनुसः or तुन्सः, *we aim.*

RULE IV.

A final short vowel becomes long, the ऋ of a single consonant becomes रि, and of a double one अर्, when

य follows and *guṇa* is not required. A final क becomes हर्; but if a labial precedes, ऊर्. As,

चि + यते = चीयते, *it is collected.*

छ + यते = क्रियते, *it is done.*

स्तृ + यात् = स्तर्यात्, *may be spread.*

तृ + यात् = तीर्यात्, *may he pass over.*

पृ + यात् = पूर्यात्, *may he fill.*

1. In the Potential mood the vowel is not changed before य; as, विभृयात्, *he may nourish.*

RULE V.

A final letter of the च class becomes क्; a final छ or झ, also the finals of राज्, भाज्, *to shine*; यज्, *to worship*; व्रज्, *to walk*; कृज्, *to create*; मृज्, *to cleanse*; वृज्, *to cut*; अहृज्, *to bake*; become च्, when followed by च—स; and क्, ग्, घ्, च्, ज्, ङ्, श् or ष् united with स, makes क्स; as,

वच् + ति = वक्ति, *he speaks.*

प्रच्छ + ता = प्रच्छा, *he will interrogate.*

वृज् + त = वृज्, *destroyed.*

वच् + स्यति = वक्ष्यति, *he will speak.*

जिह्वृ + सि = जेषि, *thou tastest.*

वृग् + सि = वृक्षि, *thou desirest.*

1. च् followed by च—स् becomes च्, when *guṇa* is not required; as, प्रच्छ + न = प्रच्छ, whence प्रच्छति, *he questions.*

2. स united with च् becomes ङ by rule IX. page 21, and the च् becomes च् to agree with it.

3. व when final becomes व् or व, and ज becomes ज्; as, वसार्त्तं or वसार्त्त, *he cleansed*.

4. भ् may become भ् after ह—घो; as, चलरिङ् or चलरिध्, *ye have made haste*.

RULE VI.

Roots with the characteristic इ insert न् throughout. Any nasal, also क् and ख् being the first letter of a compound final, followed by a consonant or () *virām*, are dropped. As,

| | | | | | |
|---------|---|------|---|-----------|------------------------|
| हिस्—इ | + | इता | = | हिसिता, | <i>he will injure.</i> |
| ग्रन्स् | + | यते | = | ग्रस्यते, | <i>he is praised.</i> |
| मज् | + | यात् | = | मज्यात्, | <i>may he churn.</i> |
| चक्ष् | + | ते | = | चक्षे, | <i>he speaks.</i> |
| मरुज् | + | न | = | मरु, | <i>drowned.</i> |

1. अक्ष्, meaning *to honour*, and रक्ष्, *to preserve*, do not drop their penultimate letters.

2. न् followed by व or ज becomes न; followed by ख has two forms. As, जगन् + वस् = जगन्वस्, *gone*. आगन् + व = आगन्व, आगन्व, *having come*.

3. The penultimate न् has two forms in the Perfect tense, where *guna* is not admitted; as, ममन्व, ममन्वतु; or ममन्वतु; ममन्वु; or ममन्वु; &c.

4. Verbs in the Middle voice, and reduplicated ones in the Active, drop the penultimate न् of the termination अन्, when अ does not precede; as, द्विष् + अन्ते = द्विषते, *they envy*; विष्ट + अन्ति = विष्टति, *they nourish*.

5. If two न's come together, the one in the root is dropped; as, अक्ष्, with न inserted and ति added, makes अक्षति, *he manifests*. In all other cases the न and ख् are made to correspond with the following letter; as, क्षप्, *to gratify*, क्षप्ति; मरुज्, *to immerse*, मरुजति, &c.

RULE VII.

व् and व्, followed by any consonant except च, are dropped. स् followed by स or () becomes त्, except in the Present tense and its formatives. स् followed by च has two forms. As,

व्वाय + ता = व्वाता, *he will increase.*

हव् + नेति = हनेति, *he does or injures.*

वस् + स्यति = 'वस्यति, *he will dwell.*

चकास् + धि = चकाधि or चकाजि, *shine thou*
and अचकात्, *he did shine.*

1. व followed by क—च becomes ऊ, when *guna* is not required; as,
डिव + त = डूत, *spit.*

RULE VIII.

ह् followed by च—स becomes ङ्; but if द precedes, it becomes घ्; and if ग, ङ, द, ब, precede the ह् changed to च् or ङ्, they become aspirates when स, भ् or () follows. च्, ङ्, घ्, भ्, followed by त् and च, become unaspirated, and the त and च become घ. As,

लिह्, ङ् + ति = लेढि, *he licks.*

दह्, घ् + त = दग्ध, *burned.*

गुह्, ङ् + स्यति = घोष्यति, *he will hide.*

दुह्, घ् + सि = द्योधि, *thou milkest.*

बध्, + ति = बध्जि, *he shuts up.*

लुभ्, + त = लुब्ध, *coveted.*

1. When त or च comes in contact with ह् it is dropped, and the preceding vowel if short becomes long; as, बह् + त = बह, *planted.*
A penultimate ऋ is not lengthened; as, बह् + त = बह, *injured.*

2. When three consonants of the same class come in contact, the middle one is dropped; as, $\text{हृन् + ते} = \text{हृन्ते}$, *he plays*; $\text{रन् + ते} = \text{रन्ते}$, *he enlightens or kindles*. In this last instance, after the ञ is dropped, the inflection न्ते is changed to न्ते by the regular rule.

SECTION II.

OF THE CONJUGATION OF VERBS.

FIRST CONJUGATION.

In the conjugation of the Verb a preliminary operation is necessary, viz. the preparation of the root; after which nothing more is required than the addition of the inflexions.

In preparing the roots of verbs of the first conjugation, the following rules must be observed.

1. If the Verb ends with a vowel or diphthong,* then इ , ई or ए is changed to अय ; उ or ऊ to अव ; ऋ or ॠ to अर् ; and ऐ to आय before adding the inflexions; as, जि , *to conquer*, जयति ; खी (ज), *to take*, नयति ; दु , *to move quickly*, द्वति ; भू , *to be*, भवति ; गु , *to go*, सरति ; हृ , *to pass over*, हरति ; घे , *to drink*, घयति ; गै , *to sing*, गायति .

2. If the Verb has a penultimate inherent vowel, a vowel long by nature or position, or a diphthong, it

* There are no verbs of this conjugation ending with अ ; and those ending with आ are all irregular except one deponent which does not change the आ . There are none ending with ऐ and only one deponent ending with औ which changes it to अव .

undergoes no change, the () *virām* is simply removed ; as, भज्-(ज, औ), *to serve, to worship*, भजति ; चूष्, *to suck*, चूषति ; पुष्, *to flower*, पुष्ति ; शोष् (ऋ), *to be red*, शोषति.

3. Verbs with a penultimate इ, उ, ऋ followed by a single consonant require *guṇa* ; as, चित् (इ), *to know*, चेतति ; बुध् (इर, ज, ज), *to perceive*, बोधति ; कृप् (औ), *to creep*, सर्पति.

In all the above instances it will be perceived, that the removal of the () *virām* under the final consonant of each verb, is equivalent to the insertion of the inherent vowel.

PARADIGM OF THE ACTIVE VOICE.

In the active voice याच् (ज, ऋ, ट, ड), *to ask or request*, is thus conjugated.

INDICATIVE MOOD.

PRESENT TENSE.

He asks or is asking.

SINGULAR.

| | | |
|----|--------|---------------------|
| 3. | याचति | <i>he asks.</i> |
| 2. | याचसि | <i>thou askest.</i> |
| 1. | याचामि | <i>I ask.</i> |

DUAL.

| | | |
|----|--------|----------------------|
| 3. | याचतः | <i>they two ask.</i> |
| 2. | याचथः | <i>ye two ask.</i> |
| 1. | याचावः | <i>we two ask.</i> |

PLURAL.

- | | | |
|----|---------|-----------------------|
| 3. | याचन्ति | <i>they ask.</i> |
| 2. | याचथ | <i>ye or you ask.</i> |
| 1. | याचामः | <i>we ask.</i> |

IMPERFECT TENSE.

He did ask, &c.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | अयाचत् | अयाचतां | अयाचन् |
| 2. | अयाचः | अयाचतं | अयाचत |
| 1. | अयाचं | अयाचाव | अयाचाम |

PERFECT TENSE.

He asked, &c.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | ययाच | ययाचतुः | ययाचुः |
| 2. | ययाचिथ | ययाचथुः | ययाच |
| 1. | ययाच | ययाचिव | ययाचिम |

FIRST FUTURE TENSE.

He shall or will ask, &c.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | याचिता | याचितारौ | याचितारः |
| 2. | याचितासि | याचितास्वः | याचितास्व |
| 1. | याचितामि | याचितावः | याचितामः |

SECOND FUTURE.

He shall or will ask, &c.

| | Singular. | Dual. | Plural. |
|----|------------|------------|-------------|
| 3. | याचिष्यति | याचिष्यतः | याचिष्यन्ति |
| 2. | याचिष्यसि | याचिष्यथः | याचिष्यथ |
| 1. | याचिष्यामि | याचिष्यावः | याचिष्यामः |

INDEFINITE.

He asked or has asked, &c.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|----------|
| 3. | अयाचीत् | अयाचिष्टां | अयाचिषुः |
| 2. | अयाचीः | अयाचिष्टं | अयाचिष्ट |
| 1. | अयाचिधं | अयाचिध्व | अयाचिध्व |

IMPERATIVE MOOD.

Let him ask, &c.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|---------|
| 3. | याचतु | याचतां | याचन्तु |
| 2. | याच | याचतं | याचत |
| 1. | याचानि | याचाव | याचाम |

POTENTIAL MOOD.

He may, can, might, could, would, or should ask, &c.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | याचेत् | याचेतां | याचेयुः |
| 2. | याचेः | याचेतं | याचेत |
| 1. | याचेयं | याचेव | याचेम |

PRECATIVE MOOD.

May he ask, &c.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|------------|
| 3. | याच्यात् | याच्यास्तां | याच्यास्तः |
| 2. | याच्याः | याच्यास्तं | याच्यास्त |
| 1. | याच्यास्तं | याच्यास्त | याच्यास्त |

SUBJUNCTIVE MOOD.

Should he ask, &c.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|------------|
| 3. | अयाचिष्यत् | अयाचिष्यतां | अयाचिष्यन् |
| 2. | अयाचिष्यः | अयाचिष्यतं | अयाचिष्यत |
| 1. | अयाचिष्यं | अयाचिष्याव | अयाचिष्याम |

INFINITIVE MOOD.

याचितुं, to ask.

PARTICIPLES.

Present, याचत्, *asking*. Nom. याचन्, याचन्ती, याचत्, &c. Continuative याचंयाचं.

Perfect, ययाचक्षत्, *had asked*. Nom. ययाचक्षान्, ययाचक्षी, ययाचक्षत्, &c.

Second Fut. याचिष्यत्, *about to ask*. Nom. याचिष्यन्, याचिष्यन्ती, याचिष्यत्.

Indefinite, याचितवत्, *having asked*. Nom. याचितवान्, याचितवती, याचितवत्. Indeclinable, याचित्वा. Continuative, याचित्वायाचित्वा.

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

| Root. | Meaning. | Present. | Past. | Future. |
|------------|--------------------|-----------|--------------|------------|
| पव् (क) | to pervade, | पवति | पानप | पवितां पढा |
| पव् (उ) | to go, | पवति | पानप | पविता |
| पद् | to go about, | पठति | पाठ | पठिता |
| पज् | to acquire, | पजति | पानज | पजिता |
| पर्व | to be fit, | पर्वति | पानर्व | पर्विता |
| पव् | to protect, | पवति | पाव | पविता |
| इद् (इ) | to be supreme. | इन्दति | इन्द्रात्मभव | इन्दिता |
| ईक्ष् | to envy, | ईक्षति | ईक्षात्मभव | ईक्षिता |
| उद् (इ) | to glean, | उच्छति | उच्छासाप | उच्छिता |
| उष् | to burn, | ओषति | उषोष | ओषिता |
| ज्व् | to be diseased, | जपति | कषात्मभव | जपिता |
| ज्ज् (उ) | to be firm, | जजति | पानज | जजिता |
| रज् (ह) | to tremble, | रजति | रजासाप | रजिता |
| काञ् | to desire, | काङ्क्षति | चकाङ्क्ष | काङ्क्षिता |
| कुञ् | to sound ; shrink, | कोचति | चुकोच | कोचिता |
| कुट् (इ) | to afflict, | कुण्डति | चुकुण्ड | कुण्डिता |
| कुल | to be related, | कोलति | चुकोल | कोलिता |
| कुञ् | to sound, | कुञ्जति | चुकुञ्ज | कुञ्जिता |
| कुल | to screen, | कुलति | चुकुल | कुलिता |
| क्रद् (इ) | to weep, | क्रन्दति | चक्रन्द | क्रन्दिता |
| क्रीड् (ह) | to play, | क्रीडति | चिक्रीड | क्रीडिता |
| कुम् (चो) | to cry out, | कोशति | चुकोश | कोशिता |
| कण् | to sound, | कणति | चकाण | कणिता |
| -कथ् (इ) | to concert, | कथति | चकाथ | कथिता |
| क्षर | to distil, | क्षरति | चक्षार | क्षरिता |
| खाद् (ह) | to eat, | खादति | चखाद | खादिता |
| गद् | to speak, | गदति | जगाद | गदिता |
| गर्ज् | to roar, | गर्जति | जगर्ज | गर्जिता |
| गुञ् (इ) | to buzz, | गुञ्जति | जगुञ्ज | गुञ्जिता |
| गै | to sing, | गायति | जगो | गाता |
| घञ् | to string, | घञ्जति | जघञ्ज | घञ्जिता |
| घस् | to seize, swallow, | घसति | जघास | घसिता |
| घे | to be weary, | घासति | जघो | घाता |
| हव् (उ) | to pound, grind, | घर्वति | जघर्व | घर्विता |

| Root. | Meaning. | Present. | Past. | Future. |
|------------|------------------|----------|---------|-------------|
| चर् | to act ; eat, | चरति | चचार | चरिता |
| चञ् | to chew, | चञ्चति | चचञ्च | चञ्चिता |
| चल् | to move, | चलति | चचाल | चलिता |
| चूष | to suck, | चूषति | चुचूष | चूषिता |
| चुत् (हर) | to exude, | चोतति | चुचोत | चोतिता |
| जप | to mutter, | जपति | जजाप | जपिता |
| जल्प | to prattle, | जल्पति | जजल्प | जल्पिता |
| जि | to conquer, | जयति | जिगाय | जेता |
| जीव् (क्) | to live, | जीवति | जिजीव | जीविता |
| जृ | to grow old, | जरति | जजार | जरीता जरिता |
| ज्वर् (म) | to be feverish, | ज्वरति | जज्वार | ज्वरिता |
| ज्वल् (म) | to burn, | ज्वलति | जज्वाल | ज्वलिता |
| ठक् | to be unsteady, | ठकति | ठटाल | ठलिता |
| तुण्ड | to seek, | तुण्डति | तुतुण्ड | तुण्डिता |
| णट् | to dance, | नठति | ननाठ | नडिता |
| णद् | to bellow, | नदति | ननाद् | नदिता |
| णम् (बौ) | to bow, salute, | नमति | ननाम | नना |
| णर्द् | to bellow, | नर्दति | ननर्द् | नर्दिता |
| शिष् | to kiss, | निचति | निनिच | निचिता |
| शिद् (र) | to reproach, | निन्दति | निनिन्द | निन्दिता |
| तुल् | to weigh, | तोचति | तुतोच | तोचिता |
| तृ | to cross over, | तरति | तसार | तरीता तरिता |
| त्यज् (बौ) | to leave, | त्यजति | तत्याज | त्यक्ता |
| दह् (बौ) | to burn, | दहति | ददाह | दग्धा |
| द्रु | to trickle, | द्रवति | दुद्राव | द्रेता |
| धूप | to fumigate, | धूपति | दुधूप | धूपिता |
| धे | to drink, | धयति | दधे | धाता |
| धै | to meditate, | ध्यायति | दधै | ध्याता |
| नड् (र) | to rejoice, | नन्दति | ननन्द | नन्दिता |
| पठ | to read, | पठति | पपाठ | पठिता |
| पत् (ङ) | to fall, | पतति | पपात | पतिता |
| पद् (र) | to be steadfast, | पदति | पपाद् | पदिता |
| पुष् | to cherish, | पोषति | पुपोष | पोषित |
| प्लु | to float, | प्लवति | पुप्लव | प्लेता |
| फल् | to bear fruit, | फलति | पफाल | फलित |
| फुष् | to blossom. | फुलति | पफुल | फुलित |

| Root. | Meaning. | Present. | Past. | Future. |
|-----------------|-------------------|----------|---------|---------|
| अश् (अ, उ,) | to wonder, | अश्नति | अश्नन् | अश्नता |
| अनश् (अ) | to churn, | अनश्नति | अनश्नन् | अनश्नता |
| मील (अ) | to wink, | मीलति | मीलन् | मीलता |
| रक्ष (जि) | to preserve, | रक्षति | रक्षन् | रक्षता |
| रुध् (रुध) | to be angry, | रुधति | रुधन् | रुधता |
| वृध् (वै, जि) | to grow, | वृधति | वृधन् | वृधता |
| उग्र (र) | to transgress, | उग्रति | उग्रन् | उग्रता |
| लप (ल) | to talk, | लपति | लपन् | लपता |
| लुब्ध (र) | to rob, | लुब्धति | लुब्धन् | लुब्धता |
| वद (वे) | to speak, | वदति | वदन् | वदता |
| वप् (रे, वै) | to sew, weave, | वपति | वपन् | वपा |
| वम (उ) | to vomit, | वमति | वमन् | वमता |
| वस (रे, वै) | to dwell, | वसति | वसन् | वसा |
| वह (वे, वै) | to bear or carry, | वहति | वहन् | वेहा |
| भस् (उ) | to praise, | भस्ति | भस्न् | भसता |
| मील (जि) | to meditate, | मीलति | मीलन् | मीलता |
| श्ल (उ) | to grieve, | श्लति | श्लन् | श्लता |
| स्नि (उ) | to embrace, | स्निति | स्निन् | स्निता |
| विष् (ज) | to accomplish, | विष्ति | विष्न् | विष्ता |
| स्रज् (जि) | to stumble, | स्रजति | स्रजन् | स्रजता |
| सुर्ज् (वै, वा) | to thunder, | सुर्जति | सुर्जन् | सुर्जता |
| स्मृ (उ) | to remember, | स्मृति | स्मृन् | स्मृता |
| स्रज् (र) | to sound, | स्रजति | स्रजन् | स्रजता |
| हस (र) | to laugh, | हसति | हसन् | हसता |
| क (रे) | to call to, | कति | कन् | काता |

PARADIGM OF THE MIDDLE VOICE.

The preparation of the root in the middle voice is precisely the same as in the active voice; the only difference is in the inflexions added; as, भजते, *he worships*, नश्यते, *he takes*, बोधते, *he understands*. In the middle voice याचते, *he asks for himself*, is thus conjugated.

INDICATIVE MOOD.

PRESENT TENSE.

He asks for himself, &c.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | याचते | याचते | याचन्ते |
| 2. | याचसे | याचथे | याचध्वे |
| 1. | याचे | याचावहे | याचामहे |

IMPERFECT TENSE.

He did ask for himself.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | अयाचत | अयाचतां | अयाचन्त |
| 2. | अयाचथाः | अयाचिथां | अयाचध्वं |
| 1. | अयाचे | अयाचावहि | अयाचामहि |

PERFECT.

He asked for himself.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------------|
| 3. | ययाचे | ययाचाते | ययाचिरे |
| 2. | ययाचिधे | ययाचाथे | ययाचिध्वे, द्वे |
| 1. | ययाचे | ययाचिवहे | ययाचिमहे |

FIRST FUTURE.

He shall or will ask for himself.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | याचिता | याचितायै | याचिताः |
| 2. | याचितासे | याचितासाथे | याचिताध्वे |
| 1. | याचिताहे | याचितावहे | याचितामहे |

SECOND FUTURE.

He shall or will ask for himself.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-------------|
| 3. | याचिष्यते | याचिष्येते | याचिष्यन्ते |
| 2. | याचिष्यसे | याचिष्येथे | याचिष्यध्वे |
| 1. | याचिष्ये | याचिष्यावहे | याचिष्यामहे |

INDEFINITE.

He asked or did ask for himself.

| | Singular. | Dual. | Plural. |
|----|-------------|--------------|-------------------------|
| 3. | अयाचिष्यत् | अयाचिष्यातां | अयाचिष्यत्. |
| 2. | अयाचिष्यत्: | अयाचिष्याथां | अयाचिष्यन्, वन् or ज्ञं |
| 1. | अयाचिष्य | अयाचिष्यहि | अयाचिष्याहि |

IMPERATIVE MOOD.

Let him ask for himself.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|----------|
| 3. | याचतां | याचेतां | याचन्तां |
| 2. | याचस्व | याचेथां | याचध्वं |
| 1. | याचै | याचावहे | याचामहे |

POTENTIAL MOOD.

He may, can, might, could, or should ask for himself.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| 3. | याचेत् | याचेयातां | याचेरन् |
| 2. | याचेथाः | याचेयाथां | याचेध्वं |
| 1. | याचेय | याचेवहि | याचेमहि |

PRECATIVE MOOD.

May he ask for himself.

| | Singular. | Dual. | Plural. |
|----|-------------|-------------|-------------|
| 3. | याचिषीष्ट | याचिषीयातां | याचिषीरन् |
| 2. | याचिषीष्टाः | याचिषीयाथां | याचिषीध्वं. |
| 1. | याचिषीय | याचिषीवहि | याचिषीमहि |

SUBJUNCTIVE MOOD.

Should he ask for himself.

| | Singular. | Dual. | Plural. |
|----|-------------|--------------|--------------------|
| 3. | अयाचिष्यत | अयाचिष्येतां | अयाचिष्यन्त |
| 2. | अयाचिष्यथाः | अयाचिष्येथां | अयाचिष्यध्वं, त्वं |
| 1. | अयाचिष्ये | अयाचिष्यावहि | अयाचिष्यामहि |

INFINITIVE MOOD.

याचितुं, *to ask for himself.*

PARTICIPLES.

Present, याचमान, *asking*, &c. Nom. याचमानः, याचमाना, याचमानं, &c.

Perfect, ययाचान, (नः ना नं) *asked*, &c. declined like the Present.

Second Future, याचिष्यमाण, (यः या यं) *about to ask*, &c. declined like the Present.

Indefinite, याचितवत् (वान् वतीवत्) and याचित्वा, like the Active, Continuative, याचित्वा याचित्वा.

CONJUGATE THE FOLLOWING DEPONENTS IN THE MIDDLE VOICE ONLY.

| Root. | Meaning. | Present. | Past. | Future. |
|-------|-------------------------------|----------|-----------|---------|
| अश् | (अ) <i>to move</i> , | अश्ते | अशाश्ने | अशिता |
| ईक्ष | (इ) <i>to see</i> , | ईक्षते | ईक्षाश्ने | ईक्षिता |
| ईह | (इ) <i>to endeavour</i> , | ईहते | ईहाश्ने | ईहिता |
| उ | (उ) <i>to sound</i> , | उवते | उवे | उवाता |
| जह् | (उ) <i>to reason</i> , | जहते | जहाश्ने | जहिता |
| एध् | (उ) <i>to increase</i> , | एधते | एधाश्ने | एधिता |
| कल् | (उ) <i>to flatter</i> , | कल्यते | कल्ये | कल्यिता |
| कम् | (उह्) <i>to tremble</i> , | कम्यते | कम्ये | कम्यिता |
| काश् | (उष्) <i>to cough</i> , | काशते | काशने | काशिता |
| कम् | (उन्) <i>to be agitated</i> , | कम्बते | कम्बे | कम्बिता |

| Root. | Meaning. | Present. | Past. | Future. |
|-------------------|----------------------|----------|----------|-------------|
| क्रीम् (कृ) | to be distressed, | क्रीरते | चिक्रीवे | क्रीमिता |
| क्षम् (कृ, उ, जि) | to be able, forbear, | क्षमते | चक्षते | क्षमिता |
| गाह् (कृ, क) | to stir up, | गाहतं | जगाह | गाहिता गाहा |
| घट् (कृ) | to happen, | घटते | घटे | घटिता |
| चेष्ट् (कृ) | to search for, | चेष्टते | चिचेष्टे | चेष्टिता |
| डि (कृ) | to fly, | डयते | डिये | डयिता |
| डौक (कृ) | to run, | डौकते | डुडौके | डौकिता |
| ताय् (कृ) | to cherish, | तायते | तताये | तायिता |
| वप् (कृ, ज, मि) | to be ashamed, | वपते | चेपे | वपिता वप्ता |
| जर् (कृ, डि, ण) | to make haste, | ज्वरते | ज्वरे | ज्वरिता |
| शुत् (कृ, क) | to shine, | शोतते | दशुते | शोतिता |
| ध्वस् (कृ, ङ, उ) | to fall, perish, | ध्वंसते | दध्वंसे | ध्वंसिता |
| पष् (कृ) | to trade; praise, | पषते | पेषे | पषिता |
| पेष् (कृ) | to grind, | पेषते | पिपेषे | पेषिता |
| व्याय (कृ, यो, ई) | to increase, | व्यायते | पिये | व्यायिता |
| प्रश् (कृ, ण) | to be famous, | प्रशते | चप्रये | प्रशिता |
| वाध् (कृ) | to resist, hinder, | वाधते | ववाधे | वाधिता |
| भास् (कृ) | to shine, | भासते | वभासे | भासिता |
| भिच् (कृ) | to beg, | भिञ्जते | विभिञ्जे | भिञ्जिता |
| भ्रस् (कृ, उ) | to fall from, | भ्रंसते | बभ्रंसे | भ्रंसिता |
| भाज् (कृ, ए, ऋ) | to shine, | भाजते | बभाजे | भाजिता |
| मुच् (कृ, ई) | to liberate, | मुञ्चते | मुमुञ्चे | मुञ्चिता |
| मुद् (कृ, जि) | to rejoice, | मोदते | मुमुदे | मोदिता |
| मे (कृ) | to barter, | मयते | ममे | माता |
| यत् (कृ, ई) | to strive, | यतते | येते | यतिता |
| रभ् (कृ, इ) | to begin, | रंभते | रेभे | रंभिता |
| रम् (कृ, यो) | to sport, | रमतं | रेमे | रन्ता |
| रच् (कृ) | to please, relish, | रोचते | वरचे | रोचिता |
| रुज् (कृ) | to be ashamed, | रुजते | रोजे | रुजिता |
| रय् (कृ) | to go, | रयते | रोये | रयिता |
| लोक (कृ, ऋ) | to see, | लोकते | लुलोके | लोकिता |
| वन्द् (कृ, इ) | to salute, | वन्दते | ववन्दे | वन्दिता |
| वज् (कृ, मे) | to cover, | वजते | वेजे | वजिता |
| वृध् (कृ, उ, व) | to increase, | वर्धते | वर्धे | वर्धिता |
| वेष्ट् (कृ) | to surround, | वेष्टते | विवेष्टे | वेष्टिता |
| व्यथ् (कृ, ण) | to suffer pain, | व्यथते | विथे | व्यथिता |

| Root. | Meaning. | Present. | Past. | Future. |
|----------------|--------------------------|-----------|------------|--------------|
| शक् (क, द्) | <i>to suspect, fear,</i> | शङ्कते | शङ्क्ये | शङ्कित्वा |
| शिक्ष् (क) | <i>to learn,</i> | शिक्षते | शिक्ष्ये | शिक्षित्वा |
| झाप् (ञ, क) | <i>to boast, coax,</i> | झाचते | झाच्ये | झाचित्वा |
| वच् (क) | <i>to endure,</i> | वचते | वेद्ये | वदित्वा सोढा |
| उभ् (क, द्) | <i>to prop or stop,</i> | सुभते | तसुभ्ये | सुभित्वा |
| खदु (क) | <i>to taste,</i> | खदते | खदये | खदित्वा |
| स्मि, (क) | <i>to smile,</i> | स्मयते | स्मिष्ये | स्मेत्वा |
| स्फुट् (क, द्) | <i>to leap,</i> | स्फुन्दते | चस्फुन्दे | स्फुन्दित्वा |
| स्यदु (क, द्) | <i>to quake,</i> | स्यन्दते | यस्यन्दे | स्यन्दित्वा |
| स्यर्ह् (क) | <i>to emulate,</i> | स्यर्हते | यस्यर्ह्ये | स्यर्हित्वा |
| स्युत् (क) | <i>to expand,</i> | स्योदते | यस्योदये | स्योदित्वा |
| स्यन्द (क, क) | <i>to ooze,</i> | स्यन्दते | यस्यन्दे | स्यन्दित्वा |
| झाद् (क) | <i>to sound,</i> | झादते | जझादये | झादित्वा |
| झादु, (क, द्) | <i>to be glad,</i> | झादते | जझाद | झादित्वा |

PARADIGM OF THE PASSIVE VOICE.

In the preparation of the root for the passive voice nothing more is required than the addition of *य* to it; after which the inflexions peculiar to the middle voice are affixed; as, *दह्, to burn, दह्यते, &c.*

The final vowels of verbs are changed by rule IV. when *य* is added; as, *जि, to conquer, जीयते; यु, to mix, यूयते; कृ, to do, क्रियते; तू, to cross, तीर्यते; पू, to fill, पूर्यते.*

Verbs with the characteristic *ऐ* change a penultimate *व* to *इ उ* when *य* is added in the passive: as, *यज-ऐ, to sacrifice, इज्यते; वद्-ऐ, to speak, उच्यते, &c.*

In all the moods and tenses except the present and its formatives, with the indefinite, the passive voice is the same as the middle, as may be seen in the example *याच्यते, he is asked.*

INDICATIVE MOOD.

PRESENT TENSE.

He is asked.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | याचते | याचते | याचन्ते |
| 2. | याचसे | याचथे | याचध्वे |
| 1. | याचे | याचावहे | याचामहे |

IMPERFECT TENSE.

He was asked.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | अयाचत | अयाचतां | अयाचन्त |
| 2. | अयाचथाः | अयाचथे | अयाचध्वं |
| 1. | अयाचे | अयाचावहि | अयाचामहि |

PERFECT TENSE.

He had been asked.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------------|
| 3. | ययाचे | ययाचाते | ययाचिर |
| 2. | ययाचिवे | ययाचाथे | ययाचिध्वे, द्वे |
| 1. | ययाचे | ययाचिवहे | ययाचिमहे |

FIRST FUTURE TENSE.

He shall or will be asked.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | याचिता | याचितारौ | याचितारः |
| 2. | याचितसे | याचितासाथे | याचिताध्वे |
| 1. | याचिताहे | याचितावहे | याचितामहे |

SECOND FUTURE TENSE.

He shall or will be asked.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-------------|
| 3. | याचिष्यते | याचिष्येते | याचिष्यन्ते |
| 2. | याचिष्यसे | याचिष्येथे | याचिष्यध्वे |
| 1. | याचिष्ये | याचिष्यावहे | याचिष्यामहे |

INDEFINITE.

He has been asked.

| | Singular. | Dual. | Plural. |
|----|------------|------------|-----------------------|
| 3. | अयाचि | अयाचिमातां | अयाचिमत |
| 2. | अयाचिष्ठाः | अयाचिमाथां | अयाचिध्वं, द्वं, त्वं |
| 1. | अयाचिवि | अयाचिवहि | अयाचिमहि |

IMPERATIVE MOOD.

Let him be asked.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|------------|
| 3. | याच्यतां | याच्येतां | याच्यन्तां |
| 2. | याच्यस्व | याच्येथां | याच्यध्वं |
| 1. | याच्ये | याच्यावहे | याच्यामहे |

POTENTIAL MOOD.

He may, can, might, could or should be asked.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|------------|
| 3. | याच्येत | याच्येतातां | याच्येरन् |
| 2. | याच्येथाः | याच्येयाथां | याच्येध्वं |
| 1. | याच्येत् | याच्येवहि | याच्येमहि |

PRECATIVE MOOD.

May he be asked.

| | Singular. | Dual. | Plural. |
|----|-------------|---------------|--------------|
| 3. | याचिषीष्ट | याचिषीयास्तां | याचिषीरन् |
| 2. | याचिषीष्टाः | याचिषीयास्तां | याचिषीर्ध्वं |
| 1. | याचिषीय | याचिषीवहि | याचिषीमहि |

SUBJUNCTIVE MOOD.

Should he be asked.

| | Singular. | Dual. | Plural. |
|----|-------------|--------------|--------------|
| 3. | अयाचिष्यत | अयाचिष्येतां | अयाचिष्यन्त |
| 2. | अयाचिष्यथाः | अयाचिष्येथां | अयाचिष्यध्वं |
| 1. | अयाचिष्ये | अयाचिष्यावहि | अयाचिष्यामहि |

INFINITIVE MOOD.

याचितुं, to be asked.

PARTICIPLES.

Present, याच्यमान, *being asked*. N. याच्यमानः, याच्यमाना, याच्यमानं. Present reflective, याचिषिन् (मः स्वा मं) *asking himself*, declined like the preceding.

Perfect, ययाचान (नः ना नं) *having been asked*, declined like the Present.

Future, याचिष्यमाण (यः या यं) *about to be asked*, declined like the above.

Indefinite, याचित, *asked*. Nom. याचितः, याचिता, याचितं.

Adjectival participle or participial adjective, याचितव्य (यः-या-यं) याचनीय (यः-या-यं) याच्य (यः-या-यं) *who ought to be asked, fit to be asked*.

Conjugate the following verbs in the active, middle and passive voices.

| Root. | Meaning. | Present. | Past. | Future. | |
|---------------|--------------------|------------|---------|----------|-------------|
| अच् (अ, र्) | to honour, | अक्षति ते | आनक्ष | आनक्षे | अक्षिता |
| अर्च (अ) | to worship. | अर्चति ते | आनर्च | आनर्चे | अर्चिता |
| अर्ह (अ) | to hurt, | अर्हति ते | आनर्ह | आनर्हे | अर्हिता |
| अी (अ) | to injure, | अयति ते | अिचाय | अिचिषे | अेता |
| अन् (अ, उ) | to dig, | अनति ते | अखान | अखे | अनिता |
| गूह् (अ, ऊ) | to hide, protect, | गूहति ते | जुगूह | जुगूहे | गूहिता गोडा |
| चि (अ) | to collect, | चयति ते | चिकथा | चिषे | चेता |
| हृद् (अ, कि) | to cover, | हृदति ते | चशाद् | हेदे | हृदिता |
| तप् (अ, खै) | to heat, | तपति ते | तताप | तेपे | तप्ता |
| लिष् (अ, खै) | to shine, | लिषति ते | तिलेष | तिलिषे | लेष्टा |
| शी (अ) | to take, | नयति ते | निनाय | निन्ये | नेता |
| धाव् (अ, उ) | to run, | धावति ते | दधाव | दधावे | धाविता |
| धु (अ, ण) | to shake, | धवति ते | दुधाय | दुधुवे | धोता धविता |
| धृ (अ) | to hold, | धरति ते | दधार | दध्रे | धर्ता |
| पच् (अ, खै) | to cook, | पचति ते | पपाच | पेचे | पक्ता * |
| प्री (अ) | to gratify, | प्रयति ते | पिप्राय | पिप्रिये | प्रेता |
| प्राय् (अ, ऋ) | to be strong, | प्रायति ते | पुप्राय | पुप्राये | प्रायिता |
| बुध् (अ, र्) | to perceive, | बोधति ते | बुबोध | बुबुधे | बोधिता |
| भज् (अ, खै) | to worship, share, | भजति ते | बभाज | भेजे | भक्ता |
| भेष् (अ, ऋ) | to dread, | भेषति ते | बिभेष | बिभेषे | भेषिता |
| राज् (अ, ऋ) | to shine, | राजति ते | रराज | रराजे | राजिता |
| लष् (अ) | to deserve, | लषति ते | ललाष | लपे | लषिता |
| हृ (अ) | to cover, | वरति ते | ववार | वव्रे | वरीता वरीता |
| वे (अ, ऐ) | to weave, | वयति ते | उवाय | ऊवे | वाता |
| व्य (अ) | to go ; expend, | व्यति ते | विव्याय | विव्ये | व्याता |
| त्रि (अ) | to serve, | त्रयति ते | शित्राय | शित्रिये | त्रयिता |
| वेव् (अ, ऋ) | to serve, worship, | सेवति ते | सिसेव | सिसेवे | सेविता |
| हिह् (अ) | to have hiccough, | हिहति ते | जिहिह | जिहिसे | हिहित |
| हृ (अ) | to take, | हरति ते | अहार | अहे | हर्ता |

SYNOPSIS OF THE FIRST CONJUGATION OF VERBS IN THE THREE VOICES.

| <i>Indicative.</i> | Active. | Middle. | Passive. |
|--------------------------------|-------------------|------------|------------|
| Present, | याचति | याचते | याच्यते |
| Imperfect, | अयाचत् | अयाचत | अयाच्यत |
| Perfect, | ययाच | ययाचे | ययाचे |
| 1st Future, | याचिता | याचिता | याचिता |
| 2nd Future, | याचिष्यति | याचिष्यते | याचिष्यते |
| Indefinite, | अयाचीत् | अयाचिष्ट | अयाचि |
| <i>Imperative,</i> | चाचतु | याचतां | याच्यतां |
| <i>Potential,</i> | याचेत् | याचेत | याचेत |
| <i>Precative,</i> | याच्यात् | याचिषीष्ट | याचिषीष्ट |
| <i>Subjunctive,</i> | अयाचिष्यत् | अयाचिष्यत | अयाचिष्यत |
| <i>Infinitive,</i> | याचितुं | याचितुं | याचितुं |
| <i>Participles pres.</i> | याचत् | याचमान | याच्यमान |
| Perfect, | ययाचत् | ययाचान | ययाचान |
| Future, | याचिष्यत् | याचिष्यमाण | याचिष्यमाण |
| Indefinite, | याचितवत् | याचितवत् | याचित |
| Indeclinable, pres. | याचंयाचं | | |
| Indeclinable , past | यचित्वा, प्रयाच्य | | |
| Adjectival, | याचितव्य | याचनीय | याच्य |
| Reflective, . | याचमिष | | |

The passive voice of every verb in each conjugation, is formed in the same manner as the Paradigm that has been given by simply adding च् to the root. There is, therefore, no need to repeat the inflections under each conjugation, as after the च् has been affixed to the root, it may be referred to the example of याच्यते.

The Passive voice is sometimes used in a reflective sense; as, वस्ती, सिच्यते, *the elephant sprinkles himself*; पचेजिमाः तण्डुलाः, *the rice cooks or boils itself*.

The third person singular of the Passive is sometimes used impersonally; as, भूयते त्वया, *it is existed by thee*, i. e. *thou existest*. A Passive participle with the Auxiliary Verb expressed or understood, is frequently used in preference to the Passive Voice; as, गतेऽस्मि, *he is gone*; हन्तव्योऽसि, *thou oughtest to be killed*; उक्तमस्मि, *it is said*.

The following verbs of the first conjugation are irregular in the formation of the Present tense, but regular afterward.

| Root. | Meaning. | Present. | Past. | Future. |
|--------------|------------------|----------|----------|------------|
| आचस् (उ) | <i>to sip,</i> | आचासति, | आचासान्, | आचासिता |
| ग | <i>to go,</i> | गच्छति, | चार, | चारी |
| क्रम् (उ) | <i>to step,</i> | क्रामति, | चक्राम्, | क्रमिष्यति |
| ग्रा | <i>to smell,</i> | जिघ्रसि, | जिघ्री | ग्राता |
| दक्ष् (क्षी) | <i>to bite,</i> | दक्षति, | दक्षम् | दक्ष्या |
| दा | <i>to give,</i> | ददति. | ददौ, | दाता |

| Root. | Meaning. | Present. | Past. | Future. |
|---------------|-------------|----------|------------|---------|
| धा | to kindle, | धमति | दधौ, | धाता |
| पा | to drink, | पिबति | पपौ | पाता |
| धा | to mind, | मनति. | मन्वौ | धाता |
| यम् (यौ, क्) | to cease, | यज्यति | ययाम | यन्ता |
| रञ्ज् (ज् यौ) | to colour, | रजति ते | ररञ्ज ज्ञे | रन्ता |
| गद् (यौ) | to move, | शीदति | गग्राद | गता |
| वद् (यौ, क्) | to be sad, | सीदति | ससाद | सता |
| यज् (यौ, जि) | to unite, | सजति | ससज्ज | सन्ता |
| खज् (ङ्, यौ) | to embrace, | खजते | सखँज्जे | खन्ता |
| छा (णि) | to stand, | तिष्ठति | तस्थौ | छाता |

रञ्ज् used in a reflective sense, makes रज्यति or रज्यते.

In the Passive दा, to give ; पा, to drink ; छा, to stand ; धा, to hold ; वा, to leave ; मा, to measure ; दे—ङ्, to nourish ; पे, to drink ; मे—ज्, exchange ; के and रे, to sound ; गे, to sing ; दे, to purify ; पे, to waste ; दे to divide ; मो, to whet, and घे, to destroy, change their finals to ई ; a नीयते, दीयते, सोयते, &c.

In the passive वे, to weave ; makes वयते ; ज्ञे, to conceal, व्ययते.

For the irregular verbs क्तिन्, to cure, गुप्, to despise, तिज्, to forbear ; वष्, to reproach, मान्, to judge, दान्, to cut, शान्, to sharpen, see the Optative Verbs like which they are conjugated.

For the irregulars यज्, to go, जप्, to explain, गम्, to go, गुह्, to hide, दृश्, to see, and भू, to be, (whence the first conjugation takes its name (भादि) see the Anomalous Verbs.

There are no verbs of this conjugation ending with क्, कृ, or कौ ; and only one, a deponent, ending with कौ ; as, ज्यो—ङ्, to resolve : Pres. ज्ययते, &c.

The primitive verbs of this conjugation are about one thousand, full one half of the verbs in the language.

SECOND CONJUGATION.

The second Conjugation has all the terminations united immediately with the root according to the rules of Permutation ; as, *दिष् to hate, वेदि, बिष्टे.*

A penultimate vowel requires *guṇa*, as in the first conjugation ; as, *लिङ् (ल) to lick, लेटि. दुङ् (ड) to milk, दोग्धि.* It is only in the *singular* numbers of the first three tenses, and the first persons dual and plural of the imperative of the *active voice* that *guṇa* is required : the second person singular of the imperative active must be excluded from this rule, and the first persons of the imperative middle, included.

A final vowel requires *guṇa*, excepting उ, which requires *vridhhi* ; as, *वी (ल) to shine, वेति. शु (ल) to praise, नैति.* This rule, like the preceding, applies only to the first three tenses singular of the active voice, &c. ; and in these the first person singular of the imperfect, and all the first persons of the imperative, change the ए to इय, and the औ to उव.

Roots with the characteristic च, insert इ before a consonant, and have two forms in the third singular of the Imperfect ; as, *रुङ् (ल, घ) to weep, रोदिति ; अरोदत् or अरोदीत्.*

Verbs with a final आ, and *दिष् (ल, ज, औ) to envy,* have two forms in the third plural of the Imperfect ; as, *पा (ल) to preserve, अपान्, अपुः.*

Roots with the characteristic ञ being considered reduplicated, are inflected like the third conjugatio

ACTIVE VOICE.

दिष् (ञ, झै, ञ) *to envy, to hate.*

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|---------|
| 3. | देष्टि | दिष्टः | दिषन्ति |
| 2. | देष्टि | दिष्टः | दिष्ट |
| 1. | देष्टि | दिष्टः | दिष्टः |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------------|
| 3. | अदेष्ट | अदिष्टां | अदिषन् , अदिषुः |
| 2. | अदेष्ट | अदिष्टं | अदिष्ट |
| 1. | अदेष्ट | अदिष्ट | अदिष्ट |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | देष्टु | दिष्टां | दिषन्तु |
| 2. | दिष्टु | दिष्टं | दिष्ट |
| 1. | देष्टाणि | देष्टाव | देष्टाम |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|---------|
| 3. | दिष्यात् | दिष्यातां | दिष्युः |
| 2. | दिष्याः | दिष्यातं | दिष्यात |
| 1. | दिष्यां | दिष्याव | दिष्याम |

The other parts are common to all the conjugations alike, and are added simply to make this fact plain to the learner, and to afford variety of illustration.

PERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|------------------------|--------------|-------------|
| 3. | दिद्वेष्ट | दिद्विष्टतुः | दिद्विष्टुः |
| 2. | दिद्वेष्टिथ, दिद्वेष्ट | दिद्विष्टयुः | दिद्विष्ट |
| 1. | दिद्वेष्ट | दिद्विष्टिब | दिद्विष्टिम |

FIRST FUTURE TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | देष्टा | देष्टारौ | देष्टारः |
| 2. | देष्टासि | देष्टास्यः | देष्टास्य |
| 1. | देष्टासि | देष्टासः | देष्टासः |

SECOND FUTURE TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------|
| 3. | देक्षति | देक्षतः | देक्षन्ति |
| 2. | देक्षसि | देक्षथः | देक्षथ |
| 1. | देक्षामि | देक्षावः | देक्षामः |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | अदिक्षत् | अदिक्षतां | अदिक्षन् |
| 2. | अदिक्षः | अदिक्षतं | अदिक्षत |
| 1. | अदिक्षं | अदिक्षाव | अदिक्षाम. |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | दिव्यात् | दिव्यातां | दिव्यासुः |
| 2. | दिव्याः | दिव्यातं | दिव्यात |
| 1. | दिव्यासं | दिव्यास | दिव्यास |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | अदेक्षत् | अदेक्षतां | अदेक्षन् |
| 2. | अदेक्षः | अदेक्षत | अदेक्षत |
| 1. | अदेक्षी | अदेक्ष्याव | अदेक्ष्याम |

Infinitive Mood, देष्टुं.

PARTICIPLES.

| | | Mas. | Fem. | Neut. |
|----------|-----------|-----------------|-----------|----------|
| Present, | दिषत् | Nom. दिषन् | दिषन्ती, | दिषत् |
| Perfect, | दिदिव्यस् | Nom. दिदिव्यान् | दिदिषुषी, | दिदिष्व |
| Future, | देक्षत् | Nom. देक्षन् | देक्षन्ती | देक्षत् |
| Indef. | दिष्टवत् | Nom. दिष्टवान् | दिष्टवती, | दिष्टवत् |

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | दिष्टे | दिष्टाते | दिष्टे |
| 2. | दिष्टे | दिष्टाथे | दिष्टे |
| 1. | दिष्टे | दिष्टाथे | दिष्टाथे |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | अदिष्ट | अदिष्टातां | अदिष्टत |
| 2. | अदिष्टाः | अदिष्टाथे | अदिष्टुं |
| 1. | अदिष्टि | अदिष्टाथि | अदिष्टाथि |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | द्विष्टां | द्विषातां | द्विषतां |
| 2. | द्विष्ट | द्विषाथां | द्विष्टुं |
| 1. | द्वैष्टे | द्वेषावहे | द्वेषामहे |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|------------|
| 3. | द्विषीत | द्विषीयातां | द्विषीरन् |
| 2. | द्विषीथाः | द्विषीयाथां | द्विषीध्वं |
| 1. | द्विषीय | द्विषीवहि | द्विषीमहि |

PERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|--------------------|
| 3. | द्विदिधे | द्विदिषाते | द्विदिषिरे |
| 2. | द्विदिषिधे | द्विदिषाथे | द्विदिषिद्वि, ध्वे |
| 1. | द्विदिधे | द्विदिषिवहे | द्विदिषिमहे |

FIRST FUTURE TENSE.

| | Singular. | Dual. | Plural. |
|----|------------|--------------|--------------|
| 3. | द्वेष्टा | द्वेष्टारौ | द्वेष्टारः |
| 2. | द्वेष्टासे | द्वेष्टासाथे | द्वेष्टाध्वे |
| 1. | द्वेष्टाहे | द्वेष्टासवहे | द्वेष्टासमहे |

SECOND FUTURE TENSE.

| | Singular. | Dual. | Plural. |
|----|-------------|---------------|---------------|
| 3. | द्वेक्ष्यते | द्वेक्ष्येते | द्वेक्ष्यन्ते |
| 2. | द्वेक्ष्यसे | द्वेक्ष्येथे | द्वेक्ष्यध्वे |
| 1. | द्वेक्ष्ये | द्वेक्ष्यावहे | द्वेक्ष्यामहे |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | अदिक्षत | अदिक्षातां | अदिक्षन्त |
| 2. | अदिक्षथाः | अदिक्षायां | अदिक्षध्वं |
| 1. | अदिक्षे | अदिक्षावहि | अदिक्षामहि |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-------------|---------------|------------|
| 3. | द्विचीष्ट | द्विचीयाक्षां | द्विचीरन् |
| 2. | द्विचीष्ठाः | द्विचीयास्यां | द्विचीध्वं |
| 1. | द्विचीय | द्विचीवहि | द्विचीमहि |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-------------|--------------|--------------|
| 3. | अदेक्ष्यत | अदेक्ष्येतां | अदेक्ष्यन्त |
| 2. | अदेक्ष्यथाः | अदेक्ष्येयां | अदेक्ष्यध्वं |
| 1. | अदेक्ष्ये | अदेक्ष्यावहि | अदेक्ष्यामहि |

Infinitive Mood, देखुं.

PARTICIPLES.

| | | |
|----------|-----------------------------|----------------------|
| Present, | दिविषाण (यः या यं) | दिवेचिम (नः मा मं) |
| Perfect, | दिदिषाण (यः या यं) | |
| Future, | दिष्यमाण (यः या यं) | |
| Indef. | द्विष्टवत् (वान् वती कम्) | द्विष्टा &c. |

SYNOPSIS OF THE SECOND CONJUGATION OF
VERBS IN THE THREE VOICES.

| <i>Indicative.</i> | Active. | Middle. | Passive. |
|---------------------------|--------------------------------|------------|------------|
| Present, | देष्टि | दिष्टे | दिष्यते |
| Imperfect, | अदेष्ट | अदिष्ट | अदिष्यत |
| Perfect, | दिदेष | दिदिषे | दिदिषे |
| 1st Future, | देष्टा | देष्टा | देष्टा |
| 2nd Future, | देक्ष्यति | देक्ष्यते | देक्ष्यते |
| Indefinite, | अदिक्षत् | अदिक्षत | अदेषि |
| <i>Imperative,</i> | देष्टु | दिष्टां | दिष्यतां |
| <i>Potential,</i> | दिष्यात् | दिष्यीत | दिष्येत |
| <i>Precative,</i> | दिष्यात् | दिक्षीष्ट | दिक्षीष्ट |
| <i>Subjunctive,</i> | अदेक्ष्यत् | अदेक्ष्यत | अदेक्ष्यत |
| <i>Infinitive,</i> | देष्टुं | देष्टुं | देष्टुं |
| <i>Participles, pres.</i> | दिषत् | दिषाण | दिष्यमाण |
| Perfect, | दिदिष्यस् | दिदिषाण | दिदिषाण |
| Future, | देक्ष्यत् | देक्ष्यमाण | देक्ष्यमाण |
| Indefinite, | दिष्टवत् | दिष्टवत् | दिष्ट |
| Indeclinable, pres. | देष्टवें. | | |
| Indeclinable, past. | देष्टा मदेष्ट | | |
| Adjectival, | देष्टव्य, देष्टव्यीय, देष्टव्य | | |
| Reflective. | दिष्टेक्षिम | | |

Verbs of the second conjugation, in the Present and its formative, far more difficult to conjugate than those of the first, on account of the changes produced in the final letters by the rules of permutation. We shall, therefore, supply such examples as will serve to illustrate the rules, and under these arrange all the regular verbs belonging to this conjugation; others which are irregular will be found among the Anomalous verbs.

1. Common Verbs.

दुह् (अ, ज, षो) to milk.

Present. Past. Future.

Active, दोग्धि दुदोह दोग्धा.

| Present. | | | Imperfect. | | |
|------------|---------|-----------|------------|----------|----------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. दोग्धि, | दुग्धः, | दुग्धन्ति | अधोक् | अदुग्धां | अदुग्धन् |
| 2. दोग्धि, | दुग्धः | दुग्ध | अधोक् | अदुग्धं | अदुग्ध |
| 1. दोग्धि, | दुग्धः | दुग्धः | अदोहं | अदुह | अदुग्ध |

| Imperative. | | | Potential. | | |
|-------------|---------|-----------|------------|-----------|---------|
| 3. दोग्धु | दुग्धां | दुग्धन्तु | दुग्धात् | दुग्धातां | दुग्धुः |
| 2. दुग्धि | दुग्धं | दुग्ध | दुग्धाः | दुग्धातं | दुग्धात |
| 1. दोग्धानि | दोग्धाव | दोग्धात | दुग्धां | दुग्धाव | दुग्धात |

Present. Past. Future.

Middle, दुग्धे, दुदुहे, दोग्धा.

| Present. | | | Imperfect. | | |
|-----------|----------|-----------|------------|------------|------------|
| 3. दुग्धे | दुग्धाते | दुग्धन्ते | अदुग्ध | अदुग्धातां | अदुग्धन्त. |
| 2. दुग्धे | दुग्धाथे | दुग्धे | अदुग्धाः | अदुग्धायां | अदुग्धं |
| 1. दुग्धे | दुग्धे | दुग्धे | अदुग्धि | अदुग्धहि | अदुग्धहि |

| Imperative. | | | Potential. | | |
|-------------|-----------|------------|------------|-------------|-----------|
| 3. दुग्धां | दुग्धातां | दुग्धन्तां | दुग्धीत | दुग्धीतातां | दुग्धीरन् |
| 2. दुग्धे | दुग्धायां | दुग्धं | दुग्धीयाः | दुग्धीयायां | दुग्धीधं |
| 1. दोग्धि | दोग्धावहि | दोग्धातहि | दुग्धीव | दुग्धीवहि | दुग्धीतहि |

So conjugate द्रिह् (अ, ज, षो) to plaster, दोग्धि, दोग्धे, दोग्धा, दोग्धे, दोग्धा, दोग्धा.

Pres. Past. Future.

लिक् (ज, ख, ल) to lick.

Present. Past. Future.

—Active, लेडि, लिखे, लेडा.

| Present. | | | Imperfect. | | |
|-------------|-------|---------|------------|-----------|---------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. लेडि | लीडः | लिखन्ति | अलेट् | अलीडां | अलिखन् |
| 2. लेखि | लीडः | लीड | अलेट् | अलीडां | अलीड |
| 1. लेखि | लिङः | लिङ्गः | अलेट् | अलिङ | अलिङ्ग |
| Imperative. | | | Potential. | | |
| 3. लेडु | लीडां | लिखन्तु | लिख्यात् | लिख्यातां | लिख्युः |
| 2. लीडि | लीडं | लीड | लिख्याः | लिख्यातं | लिख्यात |
| 1. लेखानि | लेखाव | लेखान | लिख्यां | लिखाव | लिख्यात |

Middle, लीडे, लिखिहे, लेडा.

| Present. | | | Imperfect. | | |
|-------------|---------|---------|------------|-----------|----------|
| 3. लीडे | लिखाने | लिखने | अलीड | अलिखानां | अलिखन |
| 2. लिखे | लिखाये | लीङ्गे | अलीडाः | अलिखायां | अलिङ्गं |
| 1. लिखे | लिङ्गे | लिङ्गहे | अलीडि | अलिङ्गदि | अलिङ्गदि |
| Imperative. | | | Potential. | | |
| 3. लीडां | लिखानां | लिखनां | लिखीत | लिखीयानां | लिखीरन् |
| 2. लिख | लिखायां | लीङ्गं | लिखीथाः | लिखीयाथां | लिखीध्वं |
| 1. लेखे | लेखावहे | लेखानहे | लिखीथ | लिखीवदि | लिखीमदि |

तु (ज, क) to praise. Active, लौति, तुष्टाव, लौता.

| Present. | | | Imperfect. | | |
|-------------|-------|---------|------------|---------|--------|
| 3. लौति | लुतः | लुवन्ति | अलौत् | अलुतां | अलुवन् |
| 2. लौवि | लुथः | लुथ | अलौः | अलुतं | अलुत |
| 1. लौमि | लुवः | लुमः | अलुव | अलुव | अलुम |
| Imperative. | | | Potential. | | |
| 3. लौतु | लुतां | लुवन्तु | लुयात् | लुयातां | लुयुः |
| 2. लुहि | लुतं | लुत | लुयाः | लुयातं | लुयात |
| 1. लुवानि | लुवाव | लुवान | लुयां | लुयाव | लुयात |

Middle, कृते, तुहुचे, कोता.

| Present. | | | Imperfect. | | |
|----------|--------|---------|------------|----------|---------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. कृते | कृवते | कृवते | अकृत | अकृवातां | अकृवन् |
| 2. कृवे. | कृवाथे | कृध्वे | अकृथाः | अकृवाथां | अकृध्वं |
| 1. कृवे | कृवहे | कृमहे | अकृवि | अकृवावहि | अकृवाव |

| Imperative. | | | Potential. | | |
|-------------|---------|---------|------------|-----------|----------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. कृतां | कृवातां | कृवतां | कृवीत | कृवीयातां | कृवीरन् |
| 2. कृव | कृवाथां | कृध्वं | कृवीथाः | कृवीयाथां | कृवीध्वं |
| 1. कृवे | कृवावहे | कृवामहे | कृवीथ | कृवीवहि | कृवीमहि |

The other parts being simple and regular, require no elucidation

The above कृ with तु, to injure, कृ, to praise, and कृ, to sound, have 1 forms in the persons where गुण is admitted, as in addition to 1 above regular form they make, Prest. कृवीति. Imp. अकृवीत्. Imp. कृवीतु.

So conjugate the following in the active voice only.

| Root. | Meaning. | Present. | Past. | Future. |
|-------------|----------------|----------|---------|------------|
| कृ (कृ) | to sound | कैति, | कृकाव | कोता |
| कु (कु) | to sneeze, | कौति | कुकाव | कविता |
| कृणु (कृ) | to whet, | कृणैति | कृण्णाव | कृण्विता |
| कृ (कृ) | to praise, | कौति | कृणाव | कौता कविता |
| तु (तु) | to injure, | तौति | तुनाव | तोता तविता |
| तु (तु) | to go before, | तौति | तुकाव | तोता |
| यु (यु) | to mix, | यौति | युकाव | योता |
| र (र) | to sound, | रौति | रकाव | रोता रविता |
| वृ (वृ) | to bring forth | वौति, | वृकाव, | वोता |
| क्षु (क्षु) | to distil, | क्षौति | क्षृकाव | क्षविता |

And: कृ (कृ) to secrete, कृते, कृहुचे, कोता, in the middle voice only.

2. Active Verbs.

Pres. Past. Future.

पा-ल, to preserve, पाति, पपौ, पाता.

| Present. | | | Imperfect. | | |
|----------|-------|---------|------------|---------|-----------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. पाति | पातः | पाति | अपात् | अपातां | अपान् अपु |
| 2. पति | पाथः | पाथ | अपाः | अपान्तं | अपात |
| 1. पति | पावः | पातः | अपाम् | अपाव | अपात |

| Imperative. | | | Potential. | | |
|-------------|-------|------|------------|----------|-------|
| 3. पातु | पातां | पातु | पाथात् | पाथातां | पाथुः |
| 2. पति | पातं | पात | पाथाः | पाथान्तं | पाथात |
| 1. पति | पाव | पात | पाथां | पाथाव | पाथान |

So conjugate the following verbs.

| Root. | Meaning. | Present. | Past. | Future. |
|---------|---------------------|----------|--------|---------|
| रु (रु) | to relude, | रुति | रुषौ | रुता |
| रु (रु) | to save, | रुति | रुषौ | रुता |
| रु (रु) | to cut, | रुति | रुदौ | रुता |
| रु (रु) | to sleep, run away, | रुति | रुद्रौ | रुता |
| रु (रु) | to eat, | रुति | रुषौ | रुता |
| रु (रु) | to be splendid, | रुति | रुषौ | रुता |
| रु (रु) | to measure, | रुति | रुषौ | रुता |
| रु (रु) | to go, | रुति | रुषौ | रुता |
| रु (रु) | to give, | रुति | रुदौ | रुता |
| रु (रु) | to get, | रुति | रुषौ | रुता |
| रु (रु) | to blow, | रुति | रुषौ | रुता |
| रु (रु) | to cook, | रुति | रुषौ | रुता |
| रु (रु) | to bathe, | रुति | रुषौ | रुता |

वी (ल) to go, throw, conceive, वेति, विवाच, वेता.

| Present. | | | Imperfect. | | |
|----------|------|---------|------------|--------|---------|
| 3. वेति | वीतः | विचक्षि | अवेत् | अवीतां | अविचक्ष |
| 2. वेति | वीथः | वीथ | अवेः | अवीतं | अवीत |
| 1. वेति | वीवः | वीतः | अविच | अवीव | अवीत |

| Imperative. | | | Potential. | | |
|-------------|---------|---------|------------|---------|---------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. वेत्तु | वीतां | विष्णु | वीयात् | वीयातां | वीयुः |
| 2. वीहि | वीतं | वीत | वीयाः | वीयातं | वीयात |
| 1. विद्यानि | विद्याव | विद्यात | वीयां | वीयाव | वीयात |

वद् (ल, व) to weep, to cry, रोदिति, वरोद, रोदिता.

| Present. | | | Imperfect. | | |
|-----------|-------|--------|---------------------|---------|--------|
| 3. रोदिति | वदितः | वदन्ति | वरुदन्, वीत वरुदितं | वरुदन् | |
| 2. रोदिवि | वदिवः | वदिव | वरुदः, वीः | वरुदितं | वरुदित |
| 1. रोदिनि | वदिवः | वदितः | वरुदं | वरुदिव | वरुदित |

| Imperative. | | | Potential. | | |
|-------------|-------|-------|------------|----------|--------|
| 3. रोदितु | वदितं | वदन्त | वद्यात् | वद्यातां | वद्युः |
| 2. रदिवि | वदितं | वदित | वद्याः | वद्यातं | वद्यात |
| 1. रोदावि | रोदाव | रोदात | वद्यां | वद्याव | वद्यात |

So वन् (ल, व) to breathe, to live, जस् (ल, व, च) to eat, to laugh, च (ल, व) to breathe, खप् (ल, व, खे, जि) to sleep.

शास् (ल,) to rule or govern, शास्ति, शासास, शासिता.

| Present. | | | Imperfect. | | |
|-----------|------|---------|------------|--------|--------|
| 3. शास्ति | शितः | शासन्ति | शशात् | शशितां | शशातुः |
| 2. शास्ति | शितः | शित | शशात् | शशितं | शशित |
| 1. शास्ति | शासः | शासः | शशाचं | शशास | शशास |

| Imperative. | | | Potential. | | |
|-------------|-------|-------|------------|---------|-------|
| 3. शास्तु | शितं | शासतु | शासात् | शासातां | शासुः |
| 2. शासि | शितं | शित | शासाः | शासातं | शासात |
| 1. शासानि | शासाव | शासात | शासां | शासाव | शासात |

वप् (ल, र) to sleep, वसि, वसाव, वसिता.

| | | | | | | | |
|--------|-----|------|--------|------|-------|--------|-------|
| Pres. | वसि | वसः | वसन्ति | Imp. | वसतु | वसतां | वसतुः |
| Imper. | वसु | वसां | वसन्तु | Pot. | वसात् | वसातां | वसुः |

| | Present. | Past. | Future. |
|--------|---|---------------|------------------------------------|
| | चकाच (च, च, च) to shine, चकासि, चकासाचकार, चकासिता. | | |
| Pres. | चकासि | चकासः चकासति | Imp. अचकात् अचकातां अचकास |
| Imper. | चकासु | चकासां चकासतु | Pot. चकास्यात् चकास्यातां चकास्युः |

3. Deponent Verbs.

| | Present. | | | Imperfect. | | |
|------------|-------------|-----------|-----------|------------|------------|-----------|
| | Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. दीधीते | दीध्याते | दीध्याते | दीध्याते | अदीधीत | अदीध्यातां | अदीध्यात |
| 2. दीधीषे | दीध्याथे | दीधीध्वे | दीधीध्वे | अदीधीथाः | अदीध्याथां | अदीधीध्वं |
| 1. दीध्ये | दीधीवहे | दीधीमहे | दीधीमहे | अदीधी | अदीधीवहि | अदीधीमहि |
| | Imperative. | | | Potential. | | |
| 3. दीधीतां | दीध्यातां | दीध्यातां | दीध्यातां | दीधीत | दीधीयातां | दीधीरन् |
| 2. दीधीष्व | दीध्याथां | दीधीध्वं | दीधीध्वं | दीधीथाः | दीधीयाथां | दीधीध्वं |
| 1. दीध्ये | दीधीवहे | दीधीमहे | दीधीमहे | दीधीथ | दीधीवहि | दीधीमहि |

So also वेवी (व, व, व) to shine, वीवीते, वीवीचक्रे, वीविता.

बू (बु, ब, र, क) to bring forth, ब्रूते, ब्रुवते, बोता or ब्रविता.

| | Present. | | | Imperfect. | | |
|------------|-------------|-----------|-----------|------------|-------------|------------|
| | Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. ब्रूते | ब्रुवते | ब्रुवते | ब्रुवते | अब्रूत | अब्रुवातां | अब्रुवत |
| 2. ब्रूषे | ब्रुवाथे | ब्रूध्वे | ब्रूध्वे | अब्रूथाः | अब्रुवाथां | अब्रूध्वं |
| 1. ब्रूवै | ब्रुवावहे | ब्रुवामहे | ब्रुवामहे | अब्रूवि | अब्रुवावहि | अब्रुवामहि |
| | Imperative. | | | Potential. | | |
| 3. ब्रूतां | ब्रुवातां | ब्रुवतां | ब्रुवतां | ब्रूवीत | ब्रूवीयातां | ब्रूवीरन् |
| 2. ब्रूष्व | ब्रुवाथां | ब्रूध्वं | ब्रूध्वं | ब्रूवीथाः | ब्रूवीयाथां | ब्रूवीध्वं |
| 1. ब्रूवै | ब्रुवावहे | ब्रुवामहे | ब्रुवामहे | ब्रूवीथ | ब्रूवीवहि | ब्रूवीमहि |

रंड (र, ड, ड) to praise, रंडते, रंडाचक्रे, रंडिता.

| | Present. | | | Imperfect. | | |
|-----------|----------|----------|----------|------------|---------|------------------|
| | Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. रंडते | रंडाते | रंडते | रंडते | रेड | रेडातां | रेडत |
| 2. रंडिषे | रंडाथे | रंडिध्वे | रंडिध्वे | रेडाः | रेडाथां | रेडध्वं रेडिध्वं |
| 1. रंडे | रंडावहे | रंडामहे | रंडामहे | रेडि | रेडावहि | रेडामहि |

| Imperative. | | | Potential. | | |
|-------------|--------|---------|------------|----------|-------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plur. |
| 3. ईडां | ईडातां | ईडतां | ईडोत | ईडोयातां | ईडोः |
| 2. ईडिध्व | ईडायां | ईडिध्वं | ईडोयाः | ईडोयायां | ईडोः |
| 1. ईडे | ईडावहे | ईडामहे | ईडोय | ईडोवहि | ईडोः |

So ईश् (ल, ङ) to rule, ईडे, ईशासके, ईशिता.

| | | | |
|--------|-------------------|------|-------------------|
| Pres. | ईडे, ईशाने, ईशते. | Imp. | एह ऐशतां ऐशत |
| Imper. | ईडा ईशतां ईशतां | Pot. | ईशीत ईशीयातां ईशी |

ईर (ल, ङ) to go, to shake, ईरै, ईरासके, ईरिता.

| Present. | | | Imperfect. | | |
|----------|-------|-------|------------|--------|-------|
| 3. ईरै | ईराते | ईरते | ऐरै | ऐरातां | ऐरत |
| 2. ईरै | ईराये | ईरै | ऐर्याः | ऐरायां | ऐर्यं |
| 1. ईरे | ईरवहे | ईरमहे | ऐरि | ऐरवहि | ऐरमहि |

| Imperative. | | | Potential. | | |
|-------------|--------|--------|------------|----------|---------|
| 3. ईरीं | ईरातां | ईरतां | ईरोत | ईरोयातां | ईरोरन् |
| 2. ईरै | ईरायां | ईर्यं | ईरोयाः | ईरोयायां | ईरोर्यं |
| 1. ईरे | ईरावहे | ईरामहे | ईरोय | ईरोवहि | ईरोरन् |

आस् (ल, ङ, ञि) to set, आसे, आसांचके, आसिता.

| Present. | | | Imperfect. | | |
|----------|-------|-------|------------|--------|-------|
| 3. आसे | आसते | आसते | आस | आसातां | आसत |
| 2. आसे | आसाये | आसे | आस्याः | आसायां | आस्यं |
| 1. आसे | आसवहे | आसमहे | आसि | आसहि | आसमहि |

| Imperative. | | | Potential. | | |
|-------------|--------|--------|------------|----------|---------|
| 3. आसां | आसातां | आसतां | आसीत् | आसीयातां | आसीरन् |
| 2. आस | आसायां | आस्यं | आसीयाः | आसीयायां | आसीर्यं |
| 1. आसे | आसावहे | आसामहे | आसीय | आसीवहि | आसीरन् |

So वस् (ल, ङ) to clothe, वसे, वसे, वसिता or वसा.

| | | | |
|--------|-------------------|------|-----------------------|
| Pres. | वसे वसते वसते | Imp. | ववस् ववसातां ववसत |
| Imper. | वसां वसातां वसतां | Pot. | वसीत् वसीयातां वसीरन् |

इष् (अ, ऊ, ई) to mix, to coalesce, इक्ते, पइचे, पर्चिता.

| Present. | | | Imperfect. | | |
|----------|---------|----------|------------|-----------|------------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. इक्ते | इक्ताते | इक्ताते | अइक्ते | अइक्तातां | अइक्तात |
| 2. इक्ते | इक्ताये | इक्ताये | अइक्ताः | अइक्तायां | अइक्ताभ्यं |
| 1. इक्ते | इक्ताहे | इक्तामहे | अइक्ति | अइक्तिहि | अइक्तामहि |

| Imperative. | | | Potential. | | |
|-------------|----------|-----------|------------|------------|-----------|
| 3. इक्तां | इक्तातां | इक्तातां | इक्तीत | इक्तीयातां | इक्तीरन् |
| 2. इक्ता | इक्तायां | इक्ताभ्यं | इक्तीयाः | इक्तीयायां | इक्तीभ्यं |
| 1. पच | पर्चावहे | पर्चामहे | इक्तीय | इक्तीवहि | इक्तीमहि |

So इज् (अ, ऊ, ई) to abandon, इक्ते, वइजे, वर्जिता.

पिज् (अ, ऊ, ई) to paint, पिक्ते, पिपिक्ते, पिञ्जिता.

| Present. | | | Imperfect. | | |
|-----------|----------|-----------|------------|------------|-------------|
| 3. पिक्ते | पिक्ताते | पिक्ताते | अपिक्ते | अपिक्तातां | अपिक्तात |
| 2. पिक्ते | पिक्ताये | पिक्ताये | अपिक्ताः | अपिक्तायां | अपिक्ताभ्यं |
| 1. पिक्ते | पिक्ताहे | पिक्तामहे | अपिक्ति | अपिक्तिहि | अपिक्तामहि |

| Imperative. | | | Potential. | | |
|-------------|-----------|------------|------------|-------------|------------|
| 3. पिक्तां | पिक्तातां | पिक्तातां | पिक्तीत | पिक्तीयातां | पिक्तीरन् |
| 2. पिक्ता | पिक्तायां | पिक्ताभ्यं | पिक्तीयाः | पिक्तीयायां | पिक्तीभ्यं |
| 1. पिक्ते | पिक्तावहे | पिक्तामहे | पिक्तीय | पिक्तीवहि | पिक्तीमहि |

So conjugate निज् (अ, ऊ, ई) to purify, निक्ते निनिंजे निञ्जिता.

शिज् (अ, ऊ, ई) to tinkle, शिक्ते शिशिंजे शिञ्जिता.

किष् (अ, ऊ, ई) to kiss, निक्ते निनिंसे निञ्जिता is nearly the same.

| | | | | | | | |
|--------|---------|-----------|------------|------|---------|-------------|-----------|
| Pres. | निक्ते | निक्ताते | निक्ताते | Imp. | अनिक्ते | अनिक्तातां | अनिक्तात |
| Imper. | निक्तां | निक्तायां | निक्ताभ्यं | Pot. | निक्तीत | निक्तीयातां | निक्तीरन् |

So गष् (अ, ऊ, ई) to go, to govern, कश्ते, चकश्ते, कञ्जिता.

For the irregulars of this conjugation—अधी, *to read*, जर्णु, *to*
अन, *to be*, इ, *to go*, अद्, *eat*, (whence the name अदादि), अच, *to*
जाग्र, *to awake*, दरिद्रा, *to be poor*, ब्रू and वच्, *to speak*, छज्, *to ch*
वप्, *to desire*, विद्, *to know*, शी, *to lie down*, हन, *to kill*—see
anomalous Verbs.

There are about seventy Primitives of this conjugation.

THIRD CONJUGATION.

The third Conjugation has the first syllable of
root reduplicated, and the last united with the c
ferent terminations, as in the preceding conjugation

It has इ for the reduplication of अ, a short for
long vowel, a smooth for a rough consonant, च for
and ज for ह; as, भृ (जि. ज) *to nourish*, बिभर्त्ति, भी (र्त्ति
to fear, बिभेति. जित् (जि) *to know*, चिकेत्ति. उ (जि)
sacrifice, जुहोति.

A penultimate vowel requires *guṇa* also a fin
vowel whether long or short, in the same instance
as in the preceding conjugation.

In the 3rd person plural of the Imperfect, th
final vowel requires *guṇa* and the termination अन्
changed to उः; as, अविभरः, &c. in the third per
son plural of the present, न् is dropped, अविभन्ति and
not विभन्ति.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | बिभर्त्ति | बिभ्रतः | बिभ्रति |
| 2. | बिभर्धि | बिभ्रथः | बिभ्रथ |
| 1. | बिभर्मि | बिभ्रवः | बिभ्रमः |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| 3. | अबिभः | अबिभ्रतां | अबिभ्रतः |
| 2. | अबिभः | अबिभ्रतं | अबिभ्रत |
| 1. | अबिभरं | अबिभ्रव | अबिभ्रम |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|---------|
| 3. | बिभर्तु | बिभ्रतां | बिभ्रतु |
| 2. | बिभ्रहि | बिभ्रतं | बिभ्रत |
| 1. | बिभराणि | बिभ्राव | बिभ्राम |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|----------|
| 3. | बिभ्रयात् | बिभ्रयातां | बिभ्रयुः |
| 2. | बिभ्रयाः | बिभ्रयातं | बिभ्रयात |
| 1. | बिभ्रयां | बिभ्रयाव | बिभ्रयाम |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|-------|---------|
| 3. | वभार | वभतुः | वभुः |
| 2. | वभर्थ | वभधुः | वभ |
| 1. | वभार वभर | वभुव | वभुम |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-------------|-------------|-------------|
| 3. | भर्त्ता | भर्त्तारौ | भर्त्तारः |
| 2. | भर्त्तासि | भर्त्ताख्यः | भर्त्ताख्य |
| 1. | भर्त्तास्मि | भर्त्ताखः | भर्त्तास्मः |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|------------|
| 3. | भरिष्यति | भरिष्यतः | भरिष्यन्ति |
| 2. | भरिष्यसि | भरिष्यथः | भरिष्यथ |
| 1. | भरिष्यामि | भरिष्यावः | भरिष्यामः |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | अभार्षीत् | अभार्ष्टौ | अभार्षुः |
| 2. | अभार्षीः | अभार्ष्टे | अभार्ष्टे |
| 1. | अभार्षे | अभार्ष्व | अभार्ष्व |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | भियात् | भियास्तां | भियास्तुः |
| 2. | भियाः | भियास्तं | भियास्त |
| 1. | भियासं | भियास्त | भियास्त |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | अभरिष्यत् | अभरिष्यतां | अभरिष्यन् |
| 2. | अभरिष्यः | अभरिष्यतं | अभरिष्यत |
| 1. | अभरिष्यं | अभरिष्याव | अभरिष्याम |

Infinitive Mood, भूतुं.

PARTICIPLES.

| | | |
|----------|----------|--------------------|
| Present, | विभ्रत् | (त् ती त्) |
| Perfect, | बभ्रुवत् | (वान् बभ्रुवी वत्) |
| Future, | भरिष्यत् | (त् ती त्) |
| Indef. | भुतवत् | (वान् वती वत्) |

In like manner decline the active verbs.

| | Present. | Past. | Future. |
|-------------------------------------|----------|--------|---------|
| ह (हि, र) <i>to leak, to shine,</i> | जिघर्षि | जिघार | घर्षी |
| तुर् (हि, र) <i>to hurry,</i> | तुतोर्षि | तुतोर् | तोरिषी |
| घ (घि) <i>to fill,</i> | पिपर्षि | पपार | पर्षी |
| ग (हि, र) <i>to go,</i> | सिघर्षि | सघार | घर्षी |
| ह (हि, र) <i>to ravish,</i> | जिहर्षि | जहार | हर्षी |

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | विभ्रते | विभ्राते | विभ्रते |
| 2. | विभ्रथे | विभ्राथे | विभ्रथे |
| 1. | विभ्रे | विभ्रवहे | विभ्रमहे |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------|
| 3. | अविभूत | अविभूतां | अविभूत |
| 2. | अविभूथाः | अविभूथां | अविभूध्वं |
| 1. | अविभि | अविभूवहि | अविभूमहि |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | विभूतां | विभूतां | विभूतां |
| 2. | विभूध्व | विभूथां | विभूध्वं |
| 1. | विभूतै | विभूतावहे | विभूतामहे |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| 3. | विभीत | विभीयातां | विभीरन् |
| 2. | विभीथाः | विभीयाथां | विभीध्वं |
| 1. | विभीय | विभीवहि | विभीमहि |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|---------|
| 3. | वभू | वभूते | वभूरे |
| 2. | वभूथे | वभूथे | वभूध्वे |
| 1. | वभू | वभूवहे | वभूमहे |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-------------|
| 3. | भर्ता | भर्तारौ | भर्तारः |
| 2. | भर्तासे | भर्तासाथे | भर्तासाध्वे |
| 1. | भर्ताहे | भर्तासहे | भर्तासहे |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | भरिष्यते | भरिष्येते | भरिष्यन्ते |
| 2. | भरिष्यसे | भरिष्येधे | भरिष्यध्वे |
| 1. | भरिष्ये | भरिष्यावहे | भरिष्यामहे |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-------------|-------------|-------------|
| 3. | अभ्यस्येत् | अभ्यस्येतां | अभ्यस्यन्त |
| 2. | अभ्यस्येथाः | अभ्यस्येथां | अभ्यस्यध्वं |
| 1. | अभ्यस्ये | अभ्यस्येहि | अभ्यस्यन्हि |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|----------|
| 3. | भूषीष्ट | भूषीयास्तां | भूषीरन् |
| 2. | भूषीष्टाः | भूषीयास्तां | भूषीध्वं |
| 1. | भूषीय | भूषीवहि | भूषीमहि |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|-------------|
| 3. | अभरिष्यत् | अभरिष्येतां | अभरिष्यन्त |
| 2. | अभरिष्यथाः | अभरिष्येथां | अभरिष्यध्वं |
| 1. | अभरिष्ये | अभरिष्यावहि | अभरिष्यामहि |

Infinitive Mood, भर्तुं.

PARTICIPLES.

| | | |
|-------------|-----------|----------------|
| Present, | विभ्राज | (जः जा जं) |
| Perfect, | वभ्राज | (जः जा जं) |
| Future, | भरिष्यमाज | (जः जा जं) |
| Indefinite, | भूषयत् | (वत् वती वत) |

**SYNOPSIS OF THE THIRD CONJUGATION OF
VERBS IN THE THREE VOICES.**

| <i>Indicative.</i> | Active. | Middle. | Passive. |
|---------------------------|-----------------------|-----------|-----------|
| Present, | विभर्त्ति | विभृते | न्नियते |
| Imperfect, | अविभः | अविभृत | अन्नियत |
| Perfect, | वभार | वन्ने | वन्ने |
| 1st Future, | भर्त्ता | भर्त्ता | भर्त्ता |
| 2nd Future, | भरिष्यति | भरिष्ये | भरिष्यते |
| Indefinite, | अभाषीत् | अभृत | अभारि |
| <i>Imperative,</i> | विभर्तु | विभृतां | न्नियतां |
| <i>Potential,</i> | विभूयात् | विन्भीत | न्नियेत |
| <i>Precative,</i> | न्नियत् | भृषीष्ट | भृषीष्ट |
| <i>Subjunctive,</i> | अभरिष्यत् | अभरिष्यत | अभरिष्यत |
| <i>Infinitive,</i> | भर्त्तुं | भर्त्तु | भर्त्तुं |
| <i>Participles, pres.</i> | विभन्त | विभन्त | न्नियमान |
| Perfect, | विभुवस् | वन्माय | वन्माय |
| Future, | भरिष्यत् | भरिष्यमाय | भरिष्यमाय |
| Indefinite, | भृतवत् | भृतवत् | भृत |
| Indeclinable, pres. | भारम्भारं | | |
| Indeclinable, past, | भूत्वा प्रभूत्य | | |
| Adjectival, | भर्त्तव्य भरणीय भृत्य | | |
| Reflective, | भेजिष | | |

Verbs of the third conjugation are not numerous, we shall therefore, as they are rather difficult, give an account of them all.

1. Common.

Pres. Past. Future.

दा (दि, ज, कु) to give. Active, ददाति, ददौ, दाता. Past par. दत्त.

| Present. | | | Imperfect. | | |
|----------|-------|-------|------------|---------|-------------|
| 3. ददाति | दत्तः | ददति | अददात् | अददातां | अददुः अददन् |
| 2. ददासि | दत्थः | ददसि | अददाः | अददतां | अददथ |
| 1. ददामि | ददमः | ददामि | अददामि | अददाम | अददाम |

| Imperative. | | | Potential. | | |
|-------------|--------|-------|------------|----------|--------|
| 3. ददातु | ददातां | ददतु | दद्यात् | दद्यातां | दद्युः |
| 2. ददधि | ददतां | ददसि | दद्याः | दद्यातां | दद्यात |
| 1. ददामि | ददाव | ददामि | दद्यां | दद्याव | दद्याम |

Middle, दत्ते, ददे, दाता.

| Present. | | | Imperfect. | | |
|----------|-------|------|------------|---------|-------|
| 3. दत्ते | ददाते | ददत | अददत् | अददातां | अददत |
| 2. ददथे | ददाथे | ददथे | अददाः | अददातां | अददथ |
| 1. ददे | ददधे | ददधे | अददधि | अददधि | अददधि |

| Imperative. | | | Potential. | | |
|-------------|--------|--------|------------|----------|--------|
| 3. ददातां | ददातां | ददतां | ददीत | ददीयातां | ददीरन् |
| 2. ददथ | ददाथां | ददथ | ददीथाः | ददीयाथां | ददीथ |
| 1. ददे | ददावथै | ददामथै | ददीय | ददीयथि | ददीयथि |

धा (धि, ज, कु) to have, to hold, to keep.

Active, दधाति, दधौ, धाता. Past par. धित.

| Present. | | | Imperfect. | | |
|----------|-------|-------|------------|---------|-------------|
| 3. दधाति | धत्तः | दधति | अदधात् | अदधातां | अदधुः अदधन् |
| 2. दधासि | धत्थः | दधसि | अदधाः | अदधतां | अदधथ |
| 1. दधामि | दधमः | दधामि | अदधामि | अदधाम | अदधाम |

| Imperative. | | | Potential. | | |
|-------------|--------|------|------------|----------|--------|
| 3. दधातु | धत्तां | दधतु | दध्यात् | दध्यातां | दधुः |
| 2. धेहि | धत्ते | धत्त | दध्याः | दध्यातं | दध्यात |
| 1. दधानि | दधाव | दधान | दध्यां | दध्याव | दध्याम |

Middle, धत्, दधे, धाता.

| Present. | | | Imperfect. | | |
|----------|--------|-------|------------|---------|--------|
| 3. धत्ते | दधाते | दधते | अधत्त | अदधातां | अदधत् |
| 2. धत्ते | दधाथे | धत्ते | अधत्थाः | अदधाथां | अधत्तं |
| 1. दधे | दध्वहे | दधहे | अदधि | अदध्वहि | अदधहि |

| Imperative. | | | Potential. | | |
|-------------|--------|--------|------------|----------|---------|
| 3. धत्तां | दधातां | दधतां | दधीत | दधीयातां | दधीरन् |
| 2. धत्त | दधाथां | धत्तं | दधीथाः | दधीयाथां | दधीध्वं |
| 1. दधै | दधावहे | दधानहे | दधीथ | दधीवहि | दधीमहि |

विज् (जि, ज, यौ, इर्) to separate, to distinguish.

| Present. | | | Past. | | |
|-------------------|-----------|---------|----------------|------------|----------|
| Active, वेवेक्ति. | | | विवेज, वेक्ता. | | |
| Present. | | | Imperfect. | | |
| 3. वेवेक्ति | वेवेक्तिः | वेवेजति | अवेवेक् | अवेवेक्तां | अवेवेजुः |
| 2. वेवेधि | वेवेक्यः | वेवेक्य | अवेवेक् | अवेवेक्तां | अवेवेजुः |
| 1. वेवेजि | वेवेज्यः | वेवेजतः | अवेवेजं | अवेवेज्य | अवेवेजत |

| Imperative. | | | Potential. | | |
|--------------|-----------|---------|------------|-------------|-----------|
| 3. वेवेक्तां | वेवेक्तां | वेवेजतु | वेवेक्यात् | वेवेक्यातां | वेवेज्युः |
| 2. वेवेधि | वेवेक्तां | वेवेजत | वेवेक्याः | वेवेक्यातां | वेवेज्युः |
| 1. वेवेजानि | वेवेजाव | वेवेजाम | वेवेक्यां | वेवेक्याव | वेवेज्याम |

Middle, वेवेक्ते, विवेजे, वेक्ता.

| Present. | | | Imperfect. | | |
|-------------|-----------|----------|------------|------------|-----------|
| 3. वेवेक्ते | वेवेजाने | वेवेजते | अवेवेक्ते | अवेवेजानां | अवेवेजते |
| 2. वेवेधे | वेवेजाथे | वेवेजधे | अवेवेक्याः | अवेवेजानां | अवेवेजधे |
| 1. वेवेजे | वेवेज्यहे | वेवेजतहे | अवेवेजि | अवेवेज्यहि | अवेवेजमहि |

| Imperative. | | | Potential. | | |
|--------------------------|--|--|---------------------------|--|--|
| 3. वविता वविताता वविताता | | | वविताता वविताताता वविताता | | |
| 2. वविता वविताता वविताता | | | वविताता वविताताता वविताता | | |
| 1. ववेता ववेताता ववेताता | | | वविताता वविताताता वविताता | | |

So निज् (लि, ज, यौ, इर) to purify, and विक्लि, अ यौ, क) to surround, taking गुप्ता in the reduplicated letter.

2. Actives.

Pres. Past. Fut.

The active verbs जा (लि) to leave, जहाति, जहौ, जाता is thus conjugated.

| | |
|-------------------------|------------------------------|
| Pres. जहाति जहोतः जहति | Imp. जजहात् जजहोता जजहुः &c. |
| Imper. जहातु जहोता जहतु | Pot. जज्यात् जज्याता जज्युः |

It has three forms in the 2nd person singular of the Imperative; as, जहोहि, जहिहि, जहाहि.

In the dual, and in the plural, the forms of जा and जहाति are विभक्तिः.

(लि) to fear, विभक्ति, विभाव, भेता.

| Present. | | | Imperfect. | | |
|------------------------|--|--|-----------------------|--|--|
| 3. विभेति विभोतः विभति | | | विभेत् विभोता विभ्युः | | |
| 2. विभेति विभोतः विभति | | | विभेत् विभोता विभति | | |
| 1. विभेति विभोतः विभति | | | विभेत् विभोता विभति | | |

| Imperative. | | | Potential. | | |
|------------------------|--|--|-----------------------|--|--|
| 3. विभेत् विभोता विभत् | | | विभेत् विभोता विभ्युः | | |
| 2. विभेत् विभोता विभत् | | | विभेत् विभोता विभति | | |
| 1. विभेत् विभोता विभत् | | | विभेत् विभोता विभति | | |

So शो (लि) to be ashamed, जिहति, जिहाय, जेता.

Present. Past. Future.

ञ (ञि) to sacrifice, जहोति, जहाव, होता.

| Present. | | | Imperfect. | | |
|----------|---------|---------|------------|-----------|-----------|
| 3. जहोति | जुञ्जतः | जुञ्जति | अजुञ्जत् | अजुञ्जतां | अजुञ्जतुः |
| 2. जहावि | जुञ्जथः | जुञ्जथ | अजुञ्जोः | अजुञ्जतं | अजुञ्जत |
| 1. जहामि | जुञ्जवः | जुञ्जतः | अजुञ्ज्वं | अजुञ्जव | अजुञ्जम |

| Imperative. | | | Potential. | | |
|-------------|----------|----------|------------|-------------|-------------|
| 3. जहोतु | जुञ्जतां | जुञ्जतु | जुञ्ज्यात् | जुञ्ज्यातां | जुञ्ज्युः |
| 2. जुञ्जधि | जुञ्जतं | जुञ्जत | जुञ्ज्याः | जुञ्ज्यातं | जुञ्ज्यात |
| 1. जुञ्जानि | जुञ्जवाव | जुञ्जवाम | जुञ्ज्यां | जुञ्ज्याव | जुञ्ज्याम * |

* The conjugation is called ङादि or जुहोत्यादि from this verb.

धन (ञि) to yield, produce, दधन्ति, दधान, धनिता.

| | | | | | |
|---------------|---------|--------|-----------------|-------------|-----------|
| Pres. दधन्ति | दधन्तः | दधन्ति | Imp. अदधन् | अदधन्तां | अदधन्तुः |
| Imper. दधन्तु | दधन्तां | दधन्तु | Pot. दधन्त्यात् | दधन्त्यातां | दधन्त्युः |

धिष् (ञि षौ) to sound, दिधेष्टि, दिधेष, धेष्टा.

| | | | | | |
|-----------------|-----------|-----------|-------------------|---------------|-------------|
| Pres. दिधेष्टि | दिधेष्टः | दिधेष्टति | Imp. अदिधेष्ट | अदिधेष्टां | अदिधेष्टुः |
| Imper. दिधेष्टु | दिधेष्टां | दिधेष्टु | Pot. दिधेष्ट्यात् | दिधेष्ट्यातां | दिधेष्ट्युः |

भम् (ञि षौ) to threaten, to shine, बभक्षि, बभक्ष, भक्ष्ता.

| | | | | | |
|---------------|----------|--------|-----------------|-------------|-----------|
| Pres. बभक्षि | बभक्षः | बभक्षु | Imp. अबभक्ष | अबभक्षतां | अबभक्षुः |
| Imper. बभक्षु | बभक्षतां | बभक्षु | Pot. बभक्ष्यात् | बभक्ष्यातां | बभक्ष्युः |

This is irregular in the 3rd persons plural of the first three tenses.

3. Deponents.

There are two deponents of this conjugation.

मा (ञि, ङ) to measure, मीमीते, ममे, माता.

| Present. | | | Imperfect. | | |
|-----------|-----------|-----------|------------|----------|-----------|
| 3. मीमीते | मीमाते | मीमते | अमीमीत् | अमीमातां | अमीमत |
| 2. मीमाथे | मीमाथे | मीमीध्वे | अमीमीथाः | अमीमाथां | अमीमीध्वं |
| 1. मीमे | मीमीवध्वे | मीमीमध्वे | अमीमि | अमीमीवधि | अमीमीमधि |

| Imperfect. | | | Potential. | | |
|------------|--------|---------|------------|----------|---------|
| ममोता | मिमता | मिमता | मिमोत | मिमोयाता | मिमोरन् |
| ममोथ | मिमथा | मिमिध्व | मिमोथाः | मिमोथाया | मिमिध्व |
| ममै | मिमवहै | मिमामहै | मिमोय | मिमोयहि | मिमिमहि |

So वा (वि, व) to go, जिहते, जहे, वाना.

For the irregular verbs ज्ञ to go, and जम् to produce, of this conjugation, see the anomalous verbs in the last section of this chapter.

There are about twenty verbs of this conjugation.

FOURTH CONJUGATION.

The fourth Conjugation has य् united with the root, after which it is inflected as a verb of the first conjugation, except that a penultimate short vowel is not lengthened by *guṇa*.

Roots with a final ओ drop it in the Active voice, and in the Passive change it to ई; those with the characteristic भ, change a penultimate अ to आ. As, जप् (य, ज) to swear, to curse, जप्यति. दिव् (य) to play, दिव्यति. पुष् (य) to nourish, to support, पुष्यति. वीक्ष् (य) to destroy, वीक्ष्यति. Pass. वीक्षते. शम् (य, भ) to be quiet, शाम्यति.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | अप्यति | अप्यतः | अप्यन्ति |
| 2. | अप्यसि | अप्यद्यः | अप्यथ |
| 1. | अप्यामि | अप्यावः | अप्यामः |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | अप्यत् | अप्यतां | अप्यन् |
| 2. | अप्यः | अप्यतं | अप्यत |
| 1. | अप्यं | अप्याव | अप्याम |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|----------|
| 3. | अप्यतु | अप्यतां | अप्यन्तु |
| 2. | अप्य | अप्यतं | अप्यत |
| 1. | अप्यामि | अप्याव | अप्याम |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | अप्येत् | अप्येतां | अप्येयुः |
| 2. | अप्येः | अप्येतं | अप्येत |
| 1. | अप्येयं | अप्येयव | अप्येयम |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------------|----------|---------|
| 3. | ब्रजाम | ब्रेपतुः | ब्रेपुः |
| 2. | ब्रजपिथ ब्रेपिथ | ब्रेपथुः | ब्रेप |
| 1. | ब्रजाम ब्रजप | ब्रेपिव | ब्रेपिम |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | ब्रता | ब्रतारौ | ब्रतारः |
| 2. | ब्रतासि | ब्रतास्यः | ब्रतास्य |
| 1. | ब्रतासि | ब्रतास्यः | ब्रतास्यः |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|------------|
| 3. | ब्रस्यति | ब्रस्यतः | ब्रस्यन्ति |
| 2. | ब्रस्यसि | ब्रस्यथः | ब्रस्यथ |
| 1. | ब्रस्यामि | ब्रस्यावः | ब्रस्यामः |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | ब्रजामोन् | ब्रजामां | ब्रजामुः |
| 2. | ब्रजामुः | ब्रजामं | ब्रजाम |
| 1. | ब्रजामं | ब्रजाम् | ब्रजाम् |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | ब्रयात् | ब्रयातां | ब्रयासुः |
| 2. | ब्रयाः | ब्रयात | ब्रयात |
| 1. | ब्रयात् | ब्रयात | ब्रयात |

SUBJUNCTIVE MOOD.

| | Sing. | Dual. | Plural. |
|----|---------|----------|---------|
| 3. | अशस्यत् | अशस्यतां | अशस्यन् |
| 2. | अशस्यः | अशस्यतं | अशस्यत |
| 1. | अशस्यं | अशस्याव | अशस्याम |

Infinitive Mood, शसृ

PARTICIPLES.

| | | |
|-------------|---------|------------------|
| Present, | शस्यत् | (न-ती-त्) |
| Perfect, | शपिवत् | (वान्-पुषी-वत्) |
| Future, | शस्यत् | (न-ती-त्) |
| Indefinite, | शस्यवत् | (वान्-वती-वत्) श |

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

| Root. | Meaning. | Present. | Past. | Future. |
|--------------------|---------------------|-----------|---------|----------|
| अस् (अ, दृ, क) | to throw, | अस्यति | आस | असिता, अ |
| अध् (अ, उ, र) | to increase, | अधति | आनर्ध | अर्धिता |
| क्रुप् (अ, दृ, र) | to be angry, | क्रुपति | चुकोप | कोपिता |
| कुस् (अ, दृ, र) | to embrace, | कुस्यति | चुकोस | कोसिता |
| कृष् (अ, दृ, र) | to be lean, | कृष्यति | चकर्ष | कर्षिता |
| क्रुध् (अ, धौ, क) | to be angry, | क्रुध्यति | चुक्रोध | क्रोधा |
| कृम् (अ, दृ, उ, भ) | to be weary, | कृम्यति | चकाम | कामिता |
| क्लिद् (अ, दृ, क) | to be wet, | क्लिद्यति | चिकोद | कोदिता |
| बन् (अ, दृ, उ, भ) | to bear, | बाम्यति | चबाम | बामिता |
| क्षिप् (अ, धौ) | to throw, | क्षिपति | चिक्षेप | क्षेप्ता |
| बुध् (अ, धौ, ख) | to be hungry, | बुध्यति | चुबोध | बोधा |
| बुभ् (अ, ग) | to be agitated, | बुभ्यति | चुबोभ | बोभिता |
| खिद् (अ, दृ, धौ) | to be oily or free, | खिद्यति | चिक्षेद | क्षेप्ता |
| अध् (अ, दृ, उ) | to be greedy, | अधति | अनर्ध | अर्धिता |

| Root. | Meaning. | Present. | Past. | Future. |
|---------------------|--------------------|-----------|---------|-----------------|
| का (य) | to cut, | कति | कदौ | काता |
| जम् (य, इर, उ) | to liberate, | जस्यति | जजास | जसिता |
| जृ (य, इर, म) | to be old, | जोर्यति | जजार | जरोता, जरिता |
| तम् (य, इर, उ, भ) | to grieve, desire, | ताम्यति | तताम | तसिता |
| तस् (य, इर, उ) | to throw, toss, | तस्यति | ततास | तसिता |
| तुष् (य, शै, छ, जि) | to be pleased, | तुष्यति | तुतोष | तोष्टा |
| तृष् (य, इर, जि) | to thirst, desire. | तृष्यति | ततर्ष | तर्षिता |
| तृप् (य, उ, जि) | to be satisfied, | तृप्यति | ततर्प | तर्पिता |
| त्रस् (य, इर, जि) | to be afraid, | वस्यति | तवास | वसिता |
| वृट् (य, शि) | to cut or break, | वृव्यति | तुवोठ | वाटिता |
| वृज् (य, इर, उ, भ) | to subdue, | दाम्यति | ददाम | दसिता |
| वृज् (य, इर, खे) | to be faulty, | दुष्यति | दुदोष | दोष्टा |
| वृज् (य, इर, क) | to vaunt, | दृष्यति | ददर्ष | दर्षिता |
| वृज् (य) | to cut, | वृति | ददौ | दाता |
| वृज् (य, छ, क) | to injure, | द्रुह्यति | दुद्रोह | द्रोहिता द्रोघा |
| वृज् (य) | to dance, | हृष्यति | ननर्त्त | नर्त्तिता |
| वृज् (य) | to flower, | पुष्प्यति | पुपुष्य | पुष्पिता |
| वृज् (य, इर) | to cast off, | वृस्यति | वुवोस | वोसिता |
| वृज् (य, इर, उ) | to full, | भ्रस्यति | बभ्रंभ | भ्रसिता |
| वृज् (य, इर, उ, ण) | to wander, | भ्रम्यति | बभ्राम | भ्रमिता |
| वृज् (य, इर, भ, ई) | to be joyful, | मास्यति | ममाद् | मदिता |
| वृज् (य, इर) | to cut, to divide, | मुष्यति | मुमोष | मोषिता |
| वृज् (य, क, छ, जि) | to be foolish, | मुह्यति | मृमोह | मोहिता मोहा |
| वृज् (य) | to hunt, | शृष्यति | ममर्ग | मर्गिता |
| वृज् (य, इर, उ) | to strive, | यस्यति | ययास | यसिता |
| वृज् (य, क, क) | to hurt, to cook, | रक्ष्यति | ररन्ध | रक्षिता रक्षा |
| वृज् (य, शै) | to complete, | राष्यति | रराध | राद्धा |
| वृज् (य, इर) | to confound, | वृष्यति | वरोष | रोषिता |
| वृज् (य, छ, छ) | to agitate, | वृष्यति | वुवोठ | वोठिता |
| वृज् (य, इर) | to bewilder, | वृष्यति | वुवोष | वोषिता |
| वृज् (य, क, इर) | to covet, | वृष्यति | वुवोम | वोषिता वोम्मा |

| Root. | Meaning. | Present. | Past. | Future. |
|---------------------|---------------------|-----------|-----------|-----------------|
| वध् (य, षो) | to pierce, | विधति | विधाद्य | वधा |
| वीर्य (य, जि) | to be bashful, | वीर्यति | वीर्योक्त | वीर्यता |
| शुध् (य, षो, छ) | to be pure, | शुध्यति | शुशोध | शोधा |
| शुष्य (य, षो, छ) | to be dry, | शुष्यति | शुशोष | शोषा |
| श्लो (य) | to whet, reduce, | श्लस्यति | श्लशै | श्लता |
| श्रम् (य, इर, उ, भ) | to labour, | श्रम्यति | श्रयाम | श्रमिता |
| वह् (य, क, कि) | to endure, | सह्यति | ससाह | सहिता सोढा |
| वाध् (य, षो, छ) | to effect, | साध्यति | ससाध | साधा |
| विष् (य, षो, उ) | to accomplish, | सिध्यति | सिषेद्य | सेधा |
| विस् (य, उ) | to sew, | सीयति | सिषेव | सेविता |
| द्विम् (य) or डीम् | to be wet, | क्षिप्यति | तिहेम | क्षेमिता |
| व्यिष् (य, क, जि) | to be affectionate, | क्षिप्यति | सिष्येद्य | क्षेहिता क्षेढा |
| हृव् (य, इर, क, जि) | to be glad, | हृष्यति | जहर्ष | हर्षिता हर्षा |

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | श्रप्यते | श्रप्येते | श्रप्यन्ते |
| 2. | श्रप्यसे | श्रप्यथे | श्रप्यध्वे |
| 1. | श्रप्ये | श्रप्यावहे | श्रप्यामहे |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|-------------|
| 3. | अश्रप्यत | अश्रप्येतां | अश्रप्यन्त |
| 2. | अश्रप्यथाः | अश्रप्येथां | अश्रप्यध्वं |
| 1. | अश्रप्ये | अश्रप्यावहि | अश्रप्यामहि |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | अप्यता | अप्येता | अप्यन्ता |
| 2. | अप्यस्व | अप्येथा | अप्यध्वं |
| 1. | अप्यै | अप्यावहे | अप्यामहे |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | अप्येत | अप्येयातां | अप्येरन् |
| 2. | अप्येथाः | अप्येयाथां | अप्येध्वं |
| 1. | अप्येय | अप्येवहि | अप्येमहि |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|---------|
| 3. | अपे | अपाते | अपिरे |
| 2. | अपिषे | अपाथे | अपिष्वे |
| 1. | अपे | अपिवहे | अपिमहे |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-------------|
| 3. | अप्ता | अप्तारौ | अप्तारः |
| 2. | अप्तासे | अप्तासाथे | अप्तासाध्वे |
| 1. | अप्ताहे | अप्तास्वहे | अप्तास्महे |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | अप्स्यते | अप्स्येते | अप्स्यन्ते |
| 2. | अप्स्यसे | अप्स्येथे | अप्स्यध्वे |
| 1. | अप्स्ये | अप्स्यावहे | अप्स्यामहे |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|---------|
| 3. | अशत | अशप्तातां | अशसुत |
| 2. | अशप्याः | अशप्तायां | अशब्धं |
| 1. | अशप्ति | अशप्सहि | अशप्सहि |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|---------|
| 3. | अशीष्ट | अशीयास्तां | अशीरन् |
| 2. | अशीष्ठाः | अशीयास्यां | अशीध्वं |
| 1. | अशीय | अशीवहि | अशीमहि |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | अशस्यत | अशस्येतां | अशस्यन्त |
| 2. | अशस्यथाः | अशस्येथां | अशस्यध्वं |
| 1. | अशस्ये | अशस्यावहि | अशस्यामहि |

Infinitive Mood, श्तुं.

PARTICIPLES.

| | | |
|-------------|---------|----------------------|
| Present, | अप्यमान | (न-ना-नं) |
| Perfect, | ज्ञेयान | (नः-ना-नं) |
| Future, | अस्यमान | (नः-ना-नं) |
| Indefinite, | अतवत् | (वान्-वती-वत्) अस्मा |

CONJUGATE THE FOLLOWING DEPONENTS IN THE MIDDLE VOICE ONLY.

| Root. | Meaning. | Present. | Past. | Future. |
|-------------------|----------------------|-----------|------------|----------|
| अन् (य, ङ) | to breathe, live, | अन्यते | आने | अनिता |
| ई (य, ङ) | to move, | ईयते | ईयाच्चक्रे | एता |
| काश् (य, ङ, ञ, उ) | to shine, | काशते | चकाशे | काशिता |
| क्लिप् (य, ङ, उ) | to be distressed, | क्लिप्यते | चिक्लिपे | क्लेषिता |
| लिद् (य, ङ, ञै) | to be in pain, | लिप्यते | चिलिपे | लेषिता |
| चुर (य, ङ, ई) | to burn, | चूर्यते | चुचुरे | चोरिता |
| डी (य, ङ, ञै) | to fly, | डीयते | डिधे | डिता |
| तप् (य, ङ, ञै) | to do penance, | तप्यते | तेपे | तप्ता |
| तर् (य, ङ, ई) | to be quick, | तर्ह्यते | तेरे | तरिता |
| दीप् (य, ङ, ई) | to shine, | दीप्यते | दिदीपे | दीपिता |
| डू (य, ङ, ञै) | to suffer, | डूयते | डुडुवे | द्विता |
| धी (य, ङ, ञै) | to worship, despise, | धीयते | दिधे | धेता |
| पु (य, ङ, ञै) | to move, | पयते | पेहे | पता |
| पूर (य, ङ, ई) | to fill, | पूर्यते | पुपूरे | पूरिता |
| प्री (य, ङ,) | to love, | प्रीयते | पिप्रे | प्रेता |
| मन् (य, ङ, ञै) | to mind, | मन्यते | मेने | मन्ता |
| मा (य, ङ) | to measure, | मायते | ममे | माता |
| मी (य, ङ) | to kill, | मीयते | मिधे | मेता |
| मृष् (य, ङ) | to forbear, | मृष्यते | ममृषे | मर्षिता |
| युज् (य, ङ, ञै) | to think closely, | युज्यते | युयजे | योक्ता |
| युष् (य, ङ, ञै) | to fight, | युध्यते | युयुधे | योद्धा |
| रो (य, ङ, ञै) | to run out, | रोयते | रिर्थे | रेता |
| वध् (य, ङ, ञै) | to favour, | वध्यते | ववधे | रोद्धा |
| जी (य, ङ,) | to join, to mix, | जीयते | जिधे | जेता |
| वाश् (य, ङ, ञ) | to cry as a bird, | वाशते | ववाशे | वाशिता |
| विद् (य, ङ, ञै) | to be, | विद्यते | विबिधे | वेता |
| व्री (य, ङ) | to skreen, | व्रीयते | विश्रे | व्रेता |
| श्र् (य, ङ, ई) | to be brave, | श्रूर्यते | श्रुश्रूरे | श्रूयिता |
| वज् (य, ङ, ञै) | to leave, to create, | वज्यते | ववजे | वहता |

SYNOPSIS OF THE FOURTH CONJUGATION
OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i> | Active. | Middle. | Passive. |
|---------------------------|---------------------|----------|----------|
| Present, | अप्यति | अप्यते | अप्यते |
| Imperfect, | अप्यत् | अप्यत | अप्यत |
| Perfect, | अप्य | अप्ये | अप्ये |
| 1st Future, | अप्यता | अप्यता | अप्यता |
| 2nd Future, | अप्यति | अप्यते | अप्यते |
| Indefinite, | अप्यसीत् | अप्यत | अप्यपि |
| <i>Imperative,</i> | अप्यतु | अप्यतां | अप्यतां |
| <i>Potential,</i> | अप्येत् | अप्येत | अप्येत |
| <i>Precative,</i> | अप्यात् | अप्यीष्ट | अप्यीष्ट |
| <i>Subjunctive,</i> | अप्यस्यत् | अप्यस्यत | अप्यस्यत |
| <i>Infinitive,</i> | अप्युं | अप्युं | अप्युं |
| <i>Participles, pres.</i> | अप्यत् | अप्यमान | अप्यमान |
| Perfect, | अप्यिबस् | अप्यान | अप्यान |
| Future, | अप्यत् | अप्यमान | अप्यमान |
| Indefinite, | अप्यवत् | अप्यवत् | अप्य |
| Indeclinable, pres. | अप्यं अप्यार्थ | | |
| Indeclinable, past, | अप्य प्रप्य | | |
| Adjectival, | अप्य, अप्यनीव, अप्य | | |
| Reflective, | अप्येकस्मिन् | | |

IN LIKE MANNER, CONJUGATE IN THE THREE VOICES.

| | Present. | Past. | Future. |
|--------------------------------------|---------------|------------------|-----------|
| बध् (य, ज, ञौ) to bind, | बध्ति, ते, | बनाध, नेधे, | बद्धा. |
| बुध् (य, ज, इर) to know, | बुध्यति, ते, | बुबोध, बुबुधे, | बोधिता. |
| ग्रह् (य, ज, इर ई,) to grieve, | ग्रह्यति, ते, | ग्रहोच, ग्रह्यचे | ग्रोषिता. |
| शक् (य, ज) to be able, to bear with, | शक्यति, ते, | शशाक, शेके, | शकिता. |

निध् (य) to be pleased, lengthens the इ to ए throughout and makes मेद्यति, मेद्यतः, मेद्यन्ति, &c. व्यध् (य, ञौ) to pierce, make विध्यति, &c.

For the irregular verbs जन् (य, ऊ न, ई,) to produce, and हो (उ, व, ञौ) to decay, and वस (य, व, क) to perish, see the anomalous verbs in the last Section of this Chapter.

There are about one hundred and thirty Primitives of this Conjugation.

FIFTH CONJUGATION.

The fifth Conjugation has नु united with the root : the उ of नु admits of *guṇa* in the same persons as verbs of the second conjugation, but a penultimate short vowel of the root does not admit of *guṇa*. As, यु (न, ज) to aim, to guess, to express juice, सुनोति. ङ (न, ज) to skreen, to cover, ङोति. शक् (न) to be able, शक्नोति. दम् (न) to boast, दम्नोति. धिक् (न) to live, to move, धिनोति.

In the second person singular of the Imperative the inflexion हि is added if a compound consonant precede the नु as अक् (न) to pervade, अक्नुहि.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|---------------|---------------|
| 3. | सुनोति | सनुतः | सुन्वन्ति |
| 2. | सुनोषि | सनुथः | सनुथ |
| 1. | सुनोमि | सनुवः, सुन्वः | सनुमः, सुन्मः |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|---------------|---------------|
| 3. | असुनोत् | असनुतां | असुन्वन् |
| 2. | असुनोः | असनुतं | असनुत |
| 1. | असुनर्व | असनुव, असुन्व | असनुम, असुन्म |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|-----------|
| 3. | सुनोतु | सनुतां | सुन्वन्तु |
| 2. | सनु | सनुतं | सनुत |
| 1. | सुनवानि | सुनवाव | सुनवाम |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|---------|
| 3. | सनुयात् | सनुयातां | सनुयुः |
| 2. | सनुयाः | सनुयातं | सनुयात |
| 1. | सनुयां | सनुयाव | सनुयास |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|---------------|----------|---------|
| 3. | सुषाव | सुषुवतुः | सुषुवुः |
| 2. | सुषुविथ सुषोथ | सुषुवथुः | सुषुव |
| 1. | सुषाव सुषव | सुषुविव | सुषुविम |

FIRST FUTURE, सोता and सविता.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | सोता | सोतारौ | सोतारः |
| 2. | सोतासि | सोतास्यः | सोतास्य |
| 1. | सोतास्मि | सोतास्वः | सोतास्वः |

SECOND FUTURE, सोष्यति and सविष्यति.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------|
| 3. | सोष्यति | सोष्यतः | सोष्यन्ति |
| 2. | सोष्यसि | सोष्यथः | सोष्यथ |
| 1. | सोष्यामि | सोष्यावः | सोष्यामः |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|----------|
| 3. | असावीत् | असाविष्टां | असाविषुः |
| 2. | असावीः | असाविष्टं | असाविष्ट |
| 1. | असाविष्मं | असाविष्म | असाविष्म |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|----------|
| 3. | द्वयात् | द्वयात्तां | द्वयासुः |
| 2. | द्वयाः | द्वयात्तं | द्वयात्त |
| 1. | द्वयासं | द्वयात्त | द्वयात्त |

SUBJUNCTIVE MOOD, असोध्यत् and असविध्यत्.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| 3. | असोध्यत् | असोध्यतां | असोध्यन् |
| 2. | असोध्यः | असोध्यत | असोध्यत |
| 1. | असोध्यं | असोद्याव | असोद्याम |

Infinitive Mood, सेतुं and सवितुं

PARTICIPLES.

| | | |
|-------------|---------|-------------------------|
| Present, | सुन्वत् | (न्-ती-त्) |
| Perfect, | सुसुवस् | (वान्-वुष्ठी-वत्) |
| Future, | सोध्यत् | (न्-ती-त्) |
| Indefinite, | सुनवत् | (वान्-वती-वत्) सुत्वा |

CONJUGATE THE FOLLOWING VERB IN THE ACTIVE VOICE ONLY.

| Root. | Meaning. | Present. | Past. | Future. |
|------------------|-------------------------|----------|---------|-------------|
| आप् (अ, छ, औ) | to possess, | आप्नोति | आप | आप्ता |
| हृष् (न, र) | to hate, to kill, | हृष्णोति | आमर्ष | हृषिता |
| वृध् (न, उ, र) | to increase, | वृध्नोति | आमर्ध | वर्धिता |
| हृज् (र, न) | to injure, | हृज्णोति | चक्ष | हृषिता |
| चि (र, न) | Idem. | चिन्मोति | चिन्नाय | चेता |
| जि (र, न) | Idem. | जिन्मोति | जिन्नाय | जेता |
| तिक् (न) | to reprove, to kill, | तिक्नोति | तित्तेक | तेकिता |
| तिग् (न) | Idem. | तिग्मोति | तित्तेग | तेगिता |
| तृप् (न) | to satisfy, | तृप्णोति | ततर्ष | तर्षिता |
| दध् (न, उ) | to boast, to cheat, | दध्नोति | ददध | दधिता |
| दाप् (र, न) | to kill, | दाप्नोति | ददाध | दासिता |
| हु (न, औ) | to heat, to be in pain, | हुन्मोति | हुदाध | होता, दधिता |
| धिष् (न, इ) | to satisfy, | धिष्मोति | दिधिम् | धिषिता |
| धृष् (न, णि) | to be bold, | धृष्मोति | दधर्ष | धर्षिता |
| इ (न) | to please, | इप्नोति | पपाट | पर्षा |

| Root. | Meaning. | Present. | Past. | Future. |
|------------------|---------------------------|----------|----------|----------------|
| राष् (न, षौ) | <i>to perfect,</i> | राप्तेति | रराध | राप्ता |
| शक् (न, क, रर) | <i>to be able,</i> | शक्तेति | शशक | शक्ता, शक्तिता |
| श्रु (न) | <i>to hear,</i> | श्रुतेति | श्रुश्रव | श्रोता |
| वाष् (न, षौ) | <i>to finish,</i> | वाप्तेति | वराध | वाप्ता. |
| सृ (न) | <i>to please,</i> | सृतेति | पस्यार | सर्षा |
| चि (न) | <i>to move, increase,</i> | चिमेति | जिहाय | चेता . |

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | सुनुते | सुन्वाते | सुन्वते |
| 2. | सुनुधे | सुन्वाधे | सुनुध्वे |
| 1. | सुन्वे | सुनुवहे | सुनुमहे |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | असुनुत | असुन्वातां | असुन्वत |
| 2. | असुनुधाः | असुन्वाथां | असुनुध्वं |
| 1. | असुन्वि | असुनुवहि | असुनुमहि |

IMPERATIVE MOOD.

| Singular. | Dual. | Plural. |
|------------|-----------|----------|
| 3. सुनुतां | सुन्वातां | सुन्वतां |
| 2. सुनुष्व | सुन्वाथां | सुनुष्व |
| 1. सुनवै | सुनवावहे | सुनवामहे |

POTENTIAL MOOD.

| Singular. | Dual. | Plural. |
|--------------|-------------|------------|
| 3. सुन्वीत | सुन्वीयातां | सुन्वीरन् |
| 2. सुन्वीथाः | सुन्वीयाथां | सुन्वीध्वं |
| 1. सुन्वीय | सुन्वीवहि | सुन्वीमहि |

PERFECT TENSE.

| Singular. | Dual. | Plural. |
|-------------|-----------|------------------|
| 3. सुषुवे | सुषुवाते | सुषुबिरे |
| 2. सुषुबिषे | सुषुवाथे | सुषुविद्वि, ध्वे |
| 1. सुषुवे | सुषुविवहे | सुषुविमहे |

FIRST FUTURE TENSE.

| Singular. | Dual. | Plural. |
|-----------|-----------|------------|
| 3. सोता | सोतारौ | सोतारः |
| 2. सोतासे | सोतासाथे | सोतासाध्वे |
| 1. सोताहे | सोतासह्वे | सोतासमहे |

SECOND FUTURE TENSE.

| Singular. | Dual. | Plural. |
|------------|-----------|-----------|
| 3. सोष्यते | सोष्येते | सोष्यन्ते |
| 2. सोष्यसे | सोष्येथे | सोष्यध्वे |
| 1. सोष्ये | सोष्यावहे | सोष्यामहे |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | असोद्य | असोद्यातां | असोद्यत |
| 2. | असोद्याः | असोद्यायां | असोद्युः |
| 1. | असोद्यि | असोद्य्वहि | असोद्यमहि |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|---------------|---------|
| 3. | सोषीद्य | सोषीद्यास्तां | सोषीरन् |
| 2. | सोषीद्याः | सोषीद्यास्यां | सोषीरुः |
| 1. | सोषीद्य | सोषीवहि | सोषीमहि |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | असोध्यत | असोध्येतां | असोध्यन्त |
| 2. | असोध्यथाः | असोध्येथां | असोध्यध्वं |
| 1. | असोध्ये | असोध्यवहे | असोध्यामहे |

Infinitive Mood, सोतुं सवितुं.

PARTICIPLES.

| | | |
|-------------|----------|-----------------------|
| Present, | सुन्वान | (नः-ना-नं) |
| Perfect, | सुषुवान | (नः-ना-नं) |
| Future, | सोध्यमान | (याः-या-यां) |
| Indefinite, | सुनवत् | (वान्-वती-वत्) सुत्वा |

In like manner conjugate the deponents अश् (न, क, ज) *to spread, to enjoy, to possess*, अक्षुते, आनये, अजिता अष्टा. टिप् (न, क,) *to stop up*, तिष्ठते, तिष्ठथे, क्षेपिता.

SYNOPSIS OF THE FIFTH CONJUGATION OF
VERBS IN THE THREE VOICES.

| <i>Indicative,</i> | Active. | Middle. | Passive. |
|---------------------------|-----------------|----------|----------|
| Present, | सुनोति | सुनुते | सूयते |
| Imperfect, | असुनोत् | असुनुत | असूयत |
| Perfect, | सुप्ता | सुषुवे | सुषुवे |
| 1st Future, | सोता | सोता | सोता |
| 2nd Future, | सोष्यति | सोष्यते | सोष्यते |
| Indefinite, | असावीत् | असोष्य | असावि |
| <i>Imperative,</i> | सुनोतु | सुनुतां | सूयतां |
| <i>Potential,</i> | सुनुयात् | सुन्वीत | सूयेत |
| <i>Precative,</i> | सूयात् | सोषीष्ट | सोषीष्ट |
| <i>Subjunctive,</i> | असोष्यत् | आसोष्यत | असोष्यत |
| <i>Infinitive,</i> | सोतुं | सोतुं | सोतुं |
| <i>Participles, pres.</i> | सुन्वत् | सुन्वान | सूयमान |
| Perfect, | सुषुवस् | सुषुवान | सुषुवान |
| Future, | सोष्यत् | सोष्यमान | सोष्यमान |
| Indefinite, | सुनवत् | सुनवत् | सुन |
| Indeclinable, pres. | सावं सावं | | |
| Indeclinable, past, | सुत्वा संसुत्य | | |
| Adjectival, | सोतय, सबनीय, सय | | |
| Reflective, | सुबेक्षित | | |

IN THE SAME MANNER CONJUGATE THE FOLLOWING VERBS IN THE
THREE VOICE.

| | | Present. | Past. | Future. |
|----|--------------------|--------------|----------------|---------|
| हृ | (न, ज) to injure, | हृणोति, णुते | चकार, चक्रे | कर्षा |
| चि | (न, ज) to collect, | चिनेति, नुते | चिवाच, चिच्छे, | चेत्ता |
| धु | (न, ज) to shake, | धुनेति, नुते | दुधाच दुध्ने | धेता |
| मि | (न, ऊ) to scatter, | मिनेति, नुते | मिमाच, मिम्ये | मेता |
| वृ | (न, ज) to choose, | वृणोति, णुते | ववार, वव्रे | वरिता |
| शि | (न, ज) to whet, | शिनेति, नुते | शिशाच शिश्ये | शेता |
| बि | (न, ज) to bind, | सिनेति, नुते | सिपाच सिप्ये | सेता |
| सृ | (न, ज) to cover, | सृणोति, णुते | तस्तार तस्त्रे | सार्षा |

शृ—न, to hear, changes the *ru* to *ri* in the present and its formatives ;
as, शृणोति शृणुतः शृण्वन्ति Imperfect अशृणोत् and Imperative शृणतु Po-
tential शृणुयात्

There are about forty Primitives of this Conjugation.

SIXTH CONJUGATION.

The sixth Conjugation differs from the first only
in the following particulars :—

इ—ञ final are respectively changed to इय् उव्, इद् ;
and *guṇa* is not admitted. In the Middle voice च्च be-
comes रिय.

Roots with the characteristic य insert न.

A penultimate short vowel does not require *guṇa* ;
as, धि(श्) to hold, धियति. गू(श्) to praise, गुषति. गृ(श्)
to swallow, गिरति. - म्ब (श्, ड) to die, म्रियते. मुच् (श्, प) to
liberate, मुचति. तुद् (श्, ज) to pain, तुदति.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|---------|
| 3. | तुदति | तुदतः | तुदन्ति |
| 2. | तुदसि | तुदथः | तुदथ |
| 1. | तुदामि | तुदावः | तुदामः |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | अतुदत् | अतुदतां | अतुदन् |
| 2. | अतुदः | अतुदतं | अतुदत |
| 1. | अतुदं | अतुदाव | अतुदाम |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|---------|
| 3. | तुदतु | तुदतां | तुदन्तु |
| 2. | तुद | तुदतं | तुदत |
| 1. | तुदानि | तुदाव | तुदाम |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | तुदेत् | तुदेतां | तुदेयुः |
| 2. | तुदेः | तुदेतं | तुदेत |
| 1. | तुदेयं | तुदेव | तुदेम |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------------|------------|---------|
| 3. | तुतोद | तुतुदतुः | तुतुडः |
| 2. | तुतोदिद्य तुतोथ | तुतुदद्युः | तुतुद |
| 1. | तुतोद | तुतुदिव | तुतुदिम |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|------------|------------|------------|
| 3. | तोत्ता | तोत्तारौ | तोत्तारः |
| 2. | तोत्तासि | तोत्तास्यः | तोत्तास्य |
| 1. | तोत्तास्मि | तोत्तास्यः | तोत्तास्मः |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|------------|------------|-------------|
| 3. | तोत्स्यति | तोत्स्यतः | तोत्स्यन्ति |
| 2. | तोत्स्यसि | तोत्स्यथः | तोत्स्यथ |
| 1. | तोत्स्यामि | तोत्स्यावः | तोत्स्यामः |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | अतौत्सीत् | अतौत्तां | अतौत्सुः |
| 2. | अतौत्सीः | अतौत्तं | अतौत्त |
| 1. | अतौत्सं | अतौत्स्य | अतौत्स्य |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-----------|
| 3. | तुद्यात् | तुद्याक्तां | तुद्यासुः |
| 2. | तुद्याः | तुद्याक्तं | तुद्याक्त |
| 1. | तुद्यासं | तुद्यास्य | तुद्यास्य |

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | तुदते | तुदेते | तुदन्ते |
| 2. | तुदसे | तुदेधे | तुदध्वे |
| 1. | तुदे | तुदावहे | तुदामहे |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | अतुदत | अतुदेतां | अतुदन्त |
| 2. | अतुदथाः | अतुदेथां | अतुदध्वं |
| 1. | अतुदे | अतुदावहि | अतुदामहि |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|----------|
| 3. | तुदतां | तुदेतां | तुदन्तां |
| 2. | तुदस्व | तुदेथां | तुदध्वं |
| 1. | तुदै | तुदावहै | तुदामहै |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| 3. | तुदेत | तुदेयातां | तुदेदन् |
| 2. | तुदेथाः | तुदेयाथां | तुदेध्वं |
| 1. | तुदेय | तुदेवहि | तुदेमहि |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------------|
| 3. | तुवुदे | तुवुदाते | तुवुदिरे |
| 2. | तुवुदिषे | तुवुदाथे | तुवुदिष्से, छे |
| 1. | तुवुदे | तुवुदिबहे | तुवुदिमहे |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|--------------|
| 3. | तोत्ता | तोत्तारौ | तोत्तारः |
| 2. | तोत्तासे | तोत्तासाथे | तोत्तासाध्वे |
| 1. | तोत्ताहे | तोत्तास्वहे | तोत्तास्महे |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-------------|
| 3. | तोत्स्यते | तोत्स्येते | तोत्स्यन्ते |
| 2. | तोत्स्यसे | तोत्स्येथे | तोत्स्यध्वे |
| 1. | तोत्स्ये | तोत्स्यावहे | तोत्स्यामहे |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|------------|------------|------------|
| 3. | अतुत्त | अतुत्तातां | अतुत्सत |
| 2. | अतुत्त्याः | अतुत्ताथां | अतुत्सध्वं |
| 1. | अतुत्सि | अतुत्सहि | अतुत्समहि |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-------------|---------------|------------|
| 3. | तुत्सीष्ट | तुत्सीयास्तां | तुत्सीरन् |
| 2. | तुत्सीष्ठाः | तुत्सीयास्यां | तुत्सीह्वं |
| 1. | तुत्सीय | तुत्सीवहि | तुत्सीमहि |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-------------|--------------|--------------|
| 3. | अतोत्स्यत | अतोत्स्येतां | अतोत्स्यन्त |
| 2. | अतोत्स्यथाः | अतोत्स्येथां | अतोत्स्यध्वं |
| 1. | अतोत्स्ये | अतोत्स्यावहि | अतोत्स्यामहि |

Infinitive Mood, तोत्तुं.

PARTICIPLES.

| | | |
|-------------|------------|-------------------------|
| Present, | तुदमान | (नः-ना-नं) |
| Perfect, | तुतुदान | (नः-ना-नं) |
| Future, | तोत्स्यमान | (नः-ना-नं) |
| Indefinite, | तुम्नवत् | (वान्-वती-वत्) तुन्वा |

CONJUGATE THE FOLLOWING VERBS IN THE MIDDLE VOICE ONLY.

| Root. | Meaning. | Present. | Past. | Future. |
|---------------------|-----------------------|----------|----------|-----------|
| जुष् (श, रं, जि, ऊ) | to be glad, to serve, | जुषते | जुजुषे | जोषिता |
| ह (श, ऊ) | to favour, | प्रियते | दधे | दर्षा |
| धृ (श, ड) | to remain, to hold, | प्रियते | दधे | धर्षा |
| वृ (श, ऊ) | to trade, | प्रियते | पप्रे | पर्षा |
| हर्षज् (श, ऊ) | to be ashamed, | हर्ष्यते | हर्ष्यजे | हर्ष्यिता |
| मृ (श, ऊ) | to die, | म्रियते | ममृ | मर्षा |

SYNOPSIS OF THE SIXTH CONJUGATION
OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i> | Active. | Middle. | Passive. |
|---------------------------|-----------------------|------------|------------|
| Present, | तुदति | तुदते | तुद्यते |
| Imperfect, | अतुदत् | अतुदत | अतुद्यत |
| Perfect, | तुतोद | तुतुदे | तुतुदे |
| 1st Future, | तोत्ता | तोत्ता | तोत्ता |
| 2nd Future, | तोत्स्यति | तोत्स्यते | तोत्स्यते |
| Indefinite, | अतोत्सीत् | अतुत्त | अतोदि |
| <i>Imperative,</i> | तुदतु | तुदतां | तुद्यतां |
| <i>Potential,</i> | तुदेत् | तुदेत | तुद्येत |
| <i>Precautive,</i> | तुद्यात् | तुत्सीष्ट | तुत्सीष्ट |
| <i>Subjunctive,</i> | अतोत्स्यत् | अतोत्स्यत | अतोत्स्यत |
| <i>Infinitive,</i> | तोत्तुं | तोत्तुं | तोत्तुं |
| <i>Participles, pres.</i> | तुदत् | तुदमान | तुद्यमान |
| Perfect, | तुतुदस् | तुतुदान | तुतुदान |
| Future, | तोत्स्यत् | तोत्स्यमान | तोत्स्यमान |
| Indefinite, | तुम्वत् | तुम्वत् | तुम्व |
| Indeclinable, pres. | तोदं तोदं | | |
| Indeclinable, past, | तुत्त्वा विवुद्य | | |
| Adjectival, | तोतथ्य, तोदनीय, तोद्य | | |
| Reflective, | तुदेजिम | | |

In like manner conjugate the following verbs in the three voices.

| Root. | Meaning. | Present. | Past. | Future. |
|-------------------------|--------------|--------------|-------------------------------|---------|
| हृष् (श, अ, औ) | to plough, | हृषति ते | चकर्ष चक्षे कर्षा | |
| क्षिप् (श, अ, औ) | to throw, | क्षिपति ते | चिक्षेप चिक्षिपे क्षेप्ता | |
| णुद् (श, अ, औ) | to send, | णुदति ते | मुनोद् मुनुदे मोक्षा | |
| दिश् (श, अ, औ) | to shew, | दिशति ते | दिदेश दिदिशे द्देष्टा | |
| मिन् (श, अ,) | to unite, | मिश्रति ते | मिश्रेक्ष मिमिशे मेलिता | |
| मुष् (श, अ, औ, प, ल) | to liberate, | मुञ्चति ते | मुमोच मुमुचे मोक्षा | |
| क्षिप् (श, औ, अ, प, जि) | to anoint, | क्षिप्यति ते | क्षिप्सेक्ष क्षिप्से क्षेप्ता | |
| लुप् (श, ल, प अ) | to destroy, | लुप्यति ते | लुलोप लुलुपे लोप्ता | |
| विद् (श, अ, औ, ल, प) | to get, | विन्दति ते | विवेद विविदे वेप्ता | |
| सिच् (श, अ, औ, प) | to sprinkle, | सिञ्चति ते | सिधेच सिधिचे सेप्ता | |

इष्, (श,) to desire; इच्छति, इच्छतः, इच्छन्ति, &c. उन्म, to fill; ऋग्, तुग्, हृग्, रिग्, to kill; गुग्, to dispose in order; तुग्, हृग्, to love; शुन्म, to applaud, have two forms, thus, उन्मति and उन्मति. प्रच्छ्, to ask, and वृच्छ्, to cut, change the र to ऋ; as, प्रच्छति, प्रच्छतः, प्रच्छन्ति; वृच्छति, वृच्छतः, वृच्छन्ति. Passive प्रच्छते, वृच्छन्ते. For the irregulars भृज् (श, औ, अ) to fry, मृ (ह, श) to die, and विह् to go, see the anomalous verbs.

There are about one hundred and fifty Primitives of this conjugation,

SEVENTH CONJUGATION.

The seventh Conjugation has न inserted in the root, after which it is inflected like a verb of the second conjugation. A penultimate vowel does not admit *guṇa*, and the inherent अ of the न is dropped or becomes न् in those persons which do not admit of *guṇa* in the 2d Conjugation. As,

| | Singular. | Dual. | Plural. |
|-------------------------------------|--------------|----------|-----------|
| रध् (ध, ज, इर) <i>to shut.</i> Act. | रयजि | रन्धः | रन्धन्ति |
| | Mid. रन्धे | रन्धाते | रन्धते |
| युज् (ध, ज) <i>to unite.</i> Act. | युनक्ति | युंक्तः | युंजन्ति |
| | Mid. युंक्ते | युंजाते | युंजते |
| भिद् (ध, ज) <i>to divide.</i> Act. | भिनक्ति | भिन्तः | भिन्दन्ति |
| | Mid. भिन्ते | भिन्दाते | भिन्दते |
| हिस् (ध) <i>to injure.</i> Act. | हिनस्ति | हिंस्तः | हिंसन्ति |
| भग्ज् (ध) <i>to break.</i> Act. | भनक्ति | भंक्तः | भङ्गन्ति |

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|----------|
| 3. | रयजि | रन्धः | रन्धन्ति |
| 2. | रयत्सि | रन्धः | रन्ध |
| 1. | रयधि | रन्ध्वः | रन्ध्वाः |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-------------|---------|---------|
| 3. | अरयत् | अरन्धा | अरन्धन् |
| 2. | अरयत्, अरयः | अरन्ध | अरन्ध |
| 1. | अरयधं | अरन्ध्व | अरन्ध्व |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|------------|
| 3. | रन्ध्र | रन्ध्रां | रन्ध्रन्तु |
| 2. | रन्धि | रन्ध्वं | रन्ध्व |
| 1. | रन्ध्रानि | रन्ध्राव | रन्ध्राम |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | रन्ध्यात् | रन्ध्यातां | रन्ध्वुः |
| 2. | रन्ध्याः | रन्ध्यातं | रन्ध्यात् |
| 1. | रन्ध्यां | रन्ध्याव | रन्ध्याम |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|---------|
| 3. | ररोध | ररधतुः | ररधुः |
| 2. | ररोधिय | ररधयुः | ररध |
| 1. | ररोध | ररधिव | ररधिम |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | रोद्धा | रोद्धारौ | रोद्धारः |
| 2. | रोद्धासि | रोद्धास्यः | रोद्धास्य |
| 1. | रोद्धासि | रोद्धासः | रोद्धासः |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|------------|------------|-------------|
| 3. | रोत्स्यति | रोत्स्यतः | रोत्स्यन्ति |
| 2. | रोत्स्यसि | रोत्स्यथः | रोत्स्यथ |
| 1. | रोत्स्यामि | रोत्स्यावः | रोत्स्यामः |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------|
| 3. | अरौत्सीत् | अरौत्तां | अरौत्सुः |
| 2. | अरौत्सीः | अरौत्तं | अरौत्सु • |
| 1. | अरौत्सं | अरौत्सु | अरौत्सु |

The other form of the Indefinite is as follows.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|---------|
| 3. | अरधत् | अरधतां | अरधन् |
| 2. | अरधः | अरधतं | अरधत |
| 1. | अरधं | अरधाव | अरधाम |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | रध्यात् | रध्यातां | रध्यासुः |
| 2. | रध्याः | रध्यातं | रध्यास्त |
| 1. | रध्यासं | रध्यासु | रध्यासु |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|------------|
| 3. | अरोत्स्यत् | अरोत्स्यतां | अरोत्स्यन् |
| 2. | अरोत्स्यः | अरोत्स्यतं | अरोत्स्यत |
| 1. | अरोत्स्यं | अरोत्स्याव | अरोत्स्याम |

Infinitive Mood, रोङ्

PARTICIPLES.

| | | |
|-------------|-----------|----------------------|
| Present, | रन्धत् | (न-ती-त्) |
| Perfect, | रधध्वत् | (ध्वान्-धुषी-ध्वत्) |
| Future, | रोत्स्यत् | (न-ती-त्) |
| Indefinite, | रज्जवत् | (वान्-वती-वत्) रज्जा |

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | रन्धे | रन्धाते | रन्धते |
| 2. | रन्धे | रन्धाथे | रन्ध्वे |
| 1. | रन्धे | रन्ध्वहे | रन्ध्वहे |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | अरन्ध | अरन्धातां | अरन्धत |
| 2. | अरन्धाः | अरन्धाथां | अरन्ध्वं |
| 1. | अरन्धि | अरन्ध्वहि | अरन्ध्वहि |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------|
| 3. | रन्धां | रन्धातां | रन्धतां |
| 2. | रन्ध्व | रन्धाथां | रन्ध्वं |
| 1. | रन्धै | रन्ध्वहि | रन्ध्वमहि |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | रन्धीत | रन्धीयातां | रन्धीरन् |
| 2. | रन्धीथाः | रन्धीयाथां | रन्धीध्वं |
| 1. | रन्धीय | रन्धीवहि | रन्धीमहि |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------------|
| 3. | बभूधे | बभूधाते | बबभूधरे |
| 2. | बबभूधसे | बबभूधाथे | बबभूधद्वे, ध्वे |
| 1. | बबभूधे | बबभूधवहे | बबभूधमहे |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|------------|
| 3. | रोडा | रोडादौ | रोडारः |
| 2. | रोडासे | रोडासाथे | रोडासाध्वे |
| 1. | रोडाहे | रोडावहे | रोडामहे |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-------------|
| 3. | रोक्ष्यते | रोक्ष्येते | रोक्ष्यन्ते |
| 2. | रोक्ष्यसे | रोक्ष्येथे | रोक्ष्यध्वे |
| 1. | रोक्ष्ये | रोक्ष्यावहे | रोक्ष्यामहे |

..

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| 3. | अबद्ध | अबद्धातां | अबद्धत |
| 2. | अबद्धाः | अबद्धाथां | अबद्धं |
| 1. | अबद्धि | अबद्धवहि | अबद्धमहि |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|------------|--------------|-----------|
| 3. | बन्तीष्ट | बन्तीयाक्तां | बन्तीरन् |
| 2. | बन्तीष्टाः | बन्तीयाक्तां | बन्तीध्वं |
| 1. | बन्तीय | बन्तीवहि | बन्तीमहि |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-------------|--------------|--------------|
| 3. | अरोक्ष्यत | अरोक्ष्यतां | अरोक्ष्यन्त |
| 2. | अरोक्ष्यथाः | अरोक्ष्यथां | अरोक्ष्यध्वं |
| 1. | अरोक्ष्ये | अरोक्ष्यावहि | अरोक्ष्यामहि |

Infinitive Mood, रोद्धुं.

PARTICIPLES.

| | | |
|-------------|------------|----------------------|
| Present, | रन्धान | (नः-ना-नं) |
| Perfect, | ररुधान | (नः-ना-नं) |
| Future, | रोक्ष्यमान | (नः-ना-नं) |
| Indefinite, | रद्धवत् | (वान्-वती-वत्) रद्धा |

The seventh conjugation, like the second and third, being rather difficult on account of the permutation of the letters, requires some further illustration ; we shall therefore subjoin a few more examples.

1. Common Verbs.

| | Pres. | Past. | Future. |
|-------------------------------|----------------|--------|---------|
| भिद्, (घ, ञ, झ, ञ्) to break. | Active, भिनति, | भिभेद, | भेता. |

| | Present. | Imperfect. |
|---------------|---------------------|----------------------------------|
| 3. भिनति | भिन्तः भिन्दन्ति | अभिन्त अभिन्ता अभिन्दन् |
| 2. भिनसि | भिन्तः भिन्त | अभिन्त अभिन्त अभिन्त |
| 1. भिनसि | भिन्तः भिन्तः | अभिन्त अभिन्त अभिन्त |
| | Imperative. | Potential. |
| 3. भिनतु | भिन्तां भिन्दन्तु | भिन्त्यात् भिन्त्यातां भिन्द्युः |
| 2. भिन्धि | भिन्तं भिन्त | भिन्त्याः भिन्त्यातं भिन्त्यात |
| 1. भिन्द्वाणि | भिन्द्वाव भिन्द्वास | भिन्त्यां भिन्द्याव भिन्द्यास |

Middle, भिन्ने, विभिन्ने, भेत्ता.

| Present. | | | Imperfect. | | |
|-------------|------------|------------|------------|-------------|-------------|
| 3. भिन्ने | भिन्नाते | भिन्त्यते | अभिन्न् | अभिन्नातां | अभिन्त्यत |
| 2. भिन्त्ये | भिन्नाथे | भिन्त्ये | अभिन्न्तः | अभिन्नाथां | अभिन्त्यन्त |
| 1. भिन्ने | भिन्नाहे | भिन्नाहे | अभिन्न् | अभिन्नाहि | अभिन्त्यहि |
| Imperative. | | | Potential. | | |
| 3. भिन्ना | भिन्नातां | भिन्नातां | भिन्नीत | भिन्नीयातां | भिन्नीरन् |
| 2. भिन्त्य | भिन्नाथां | भिन्त्यन्त | भिन्नीयाः | भिन्नीयाथां | भिन्नीयन्त |
| 1. भिन्ना | भिन्नावाहे | भिन्नावाहे | भिन्नीय | भिन्नीवाहि | भिन्नीमहि |

भुज्(घ, ञ, झ) to enjoy. Active, भुनक्ति, वभुज, भोक्ता.

| Present. | | | Imperfect. | | |
|--------------|-----------|-----------|------------|------------|------------|
| 3. भुनक्ति | भुंक्ताः | भुंजन्ति | अभुनक् | अभुंक्तां | अभुंजन् |
| 2. भुनक्ति | भुंक्त्यः | भुंक्त्य | अभुनक् | अभुंक्तां | अभुंजन् |
| 1. भुनक्ति | भुंज्यः | भुंज्यः | अभुनज | अभुंज्य | अभुंजन् |
| Imperative. | | | Potential. | | |
| 3. भुनक्तु | भुंक्तां | भुंजन्तु | भुंज्यात् | भुंज्यातां | भुंज्युः |
| 2. भुंक्ति | भुंक्तां | भुंक्त | भुंज्याः | भुंज्यातां | भुंज्यान्त |
| 1. भुनक्तानि | भुनक्ताव | भुनक्तानि | भुंज्यां | भुंज्याव | भुंज्यान्त |

Middle, भुंक्ते, वभुज, भोक्ता.

| Present. | | | Imperfect. | | |
|-------------|-------------|-------------|------------|-------------|-------------|
| 3. भुंक्ते | भुंज्वाते | भुंज्वाते | अभुंक्ते | अभुंज्वातां | अभुंज्वात |
| 2. भुंक्ते | भुंज्वाथे | भुंज्वाथे | अभुंक्ताः | अभुंज्वाथां | अभुंज्वान्त |
| 1. भुंक्ते | भुंज्वाहे | भुंज्वाहे | अभुंजि | अभुंज्वाहि | अभुंज्वाहि |
| Imperative. | | | Potential. | | |
| 3. भुंक्तां | भुंज्वातां | भुंज्वातां | भुंजीत | भुंजीयातां | भुंजीरन् |
| 2. भुंज्य | भुंज्वाथां | भुंज्वान्त | भुंजीयाः | भुंजीयाथां | भुंजीयन्त |
| 1. भुंज्ये | भुंज्वावाहे | भुंज्वावाहे | भुंजीय | भुंजीवाहि | भुंजीमहि |

In like manner conjugate the following verbs.

| | Present. | Past. | Future. |
|------------------------------------|--------------|--------------|---------|
| कुट्(घ, ञ, झ, ट) to pound, | कुनक्ति कुनो | कुचोद कुचुदे | कोता |
| विट्(घ, ञ, झ, ट) to split, | विनक्ति विनो | विचोद विचुदे | विता |
| हट्(घ, ञ, झ, ट) to play, to shine, | हवति हते | हचोद हचुदे | हता |

| | Present. | Past. | Future. |
|----------------------------------|----------------|-----------------|---------|
| युज् (घ, ज, झ, ञ्) to unite, | युनक्ति युन्ते | युयोज युयुजे | योज्ता |
| रिच् (घ, झ, ञ्) to purge, | रिनक्ति रिन्ते | रिरिच् रिरिच्चे | रेन्ता |
| विज् (घ, झ, ञ्) to discriminate, | विनक्ति विन्ते | विवेच् विविच्चे | वेन्ता |

2. Active Verbs.

अज् (घ, ज, झ) to make clear, to anoint, and तच् (घ, उ), to contract, and भज् (घ, झ, ञ्) to break, are conjugated like the active of भुज्, to enjoy; as, अनक्ति, आनच्, अन्ता, अज्जिता; तनक्ति, ततच्, तन्तिता; भनक्ति, बभज्, भन्ता.

उन् (घ, ङ्) to be wet, and छत् (घ, ङ्) to surround, are conjugated like the active of भिद्, to break; as, उनन्ति, उदामास, उन्दिता; छनन्ति, चकर्त्त, कर्त्तिता.

हृच् (घ, क्) to hurt, inserts ने instead of न in the three first tenses, and is thus conjugated, हृणेहि, ततर्ह, तर्हिता.

| | Present. | Imperfect. |
|------------|---------------|--------------------------|
| 3. हृणेहि | हृणः हृन्ति | अहृणेट् अहृणं अहृन् |
| 2. हृणस्मि | हृणः हृण | अहृणेट् अहृणं अहृण |
| 1. हृणामि | हृणः हृणः | अहृणेट् अहृणं अहृण |
| | Imperative. | Potential. |
| 3. हृणतु | हृणं हृन्तु | हृण्यात् हृण्यान् हृण्यः |
| 2. हृण | हृणं हृण | हृण्याः हृण्यान् हृणान |
| 1. हृणामि | हृणयाव हृणयाम | हृण्यां हृणयाव हृणयाम |

पिप् (घ, झ, ञ्) to pound or grind and शिप् (घ, झ, ञ्) to particularize, to distinguish, पिनहि, पिपेय, पेष्टा; शिनहि, शिशेय, शेष्टा.

| | Present. | Imperfect. |
|------------|---------------------|------------------------------------|
| 3. पिनहि | पिंष्टः पिंष्टन्ति | अपिनट् अपिंष्टं अपिंष्टन् |
| 2. पिनस्मि | पिंष्टः पिंष्ट | अपिनट् अपिंष्टं अपिंष्ट |
| 1. पिनमि | पिंष्टः पिंष्टः | अपिनट् अपिंष्टं अपिंष्ट |
| | Imperative. | Potential. |
| 3. पिनतु | पिंष्टं पिंष्टन्तु | पिंष्ट्यात् पिंष्ट्यान् पिंष्ट्यः |
| 2. पिंष्ट | पिंष्टं पिंष्ट | पिंष्ट्याः पिंष्ट्यान् पिंष्ट्यान् |
| 1. पिनमि | पिंष्टयाव पिंष्टयाम | पिंष्ट्यां पिंष्टयाव पिंष्टयाम |

Present. Past. Future.
हिम् (घ, ङ,) *to injure*, is thus conjugated, हिमस्मि, जिहिंसि, हिंसिता.

| | Present. | | | Imperfect. | | |
|------------|----------|----------|--|------------|---------|---------|
| 3. हिमस्मि | हिंसः | हिंसन्ति | | अहिनत् | अहिंसां | अहिंसन् |
| 2. हिमस्मि | हिंस्यः | हिंस्य | | अहिनत्, नः | अहिंसो | अहिंसा |
| 1. हिमस्मि | हिंसः | हिंसः | | अहिनमं | अहिंस | अहिंसा |

| | Imperative. | | | Potential. | | |
|------------|-------------|----------|--|------------|------------|----------|
| 3. हिमस्मि | हिंसतु | हिंसन्तु | | हिंस्यात् | हिंस्यातां | हिंस्युः |
| 2. हिमस्मि | हिंस | हिंस | | हिंस्याः | हिंस्यातं | हिंस्यात |
| 1. हिमस्मि | हिमसाव | हिमसाम | | हिंस्यां | हिंस्याव | हिंस्याम |

3. Deponents Verbs.

इम् (घ, ङ, ई, जि,) *to shine*, is conjugated like the middle voice of बध्, *to shut* ; as, इम्ये, इम्यामास or इम्यां चक्रे, इम्यिता.

| | Present. | | | Imperfect. | | |
|----------|----------|---------|--|------------|----------|---------|
| 3. इम्ये | इम्याते | इम्यते | | ऐम्य | ऐम्यातां | ऐम्यत |
| 2. इम्ये | इम्याथे | इम्ये | | ऐम्याः | ऐम्याथां | ऐम्ये |
| 1. इम्ये | इम्यवहे | इम्यवहे | | ऐम्य | ऐम्यवहि | ऐम्यवहि |

| | Imperative. | | | Potential. | | |
|-----------|-------------|-----------|--|------------|------------|-----------|
| 3. इम्यां | इम्यातां | इम्यतां | | इम्यीत | इम्यीयातां | इम्यीरन् |
| 2. इम्ये | इम्याथां | इम्ये | | इम्यीथाः | इम्यीयाथां | इम्यीध्वं |
| 1. इम्ये | इम्यवावहे | इम्यवामहे | | इम्यीय | इम्यीयहि | इम्यीमहि |

In like manner विद् (घ, ङ, यौ) *to be distressed*, and विद् (घ, ङ, यौ) *to reason, to judge or decide*, are conjugated like the middle voice of भिद् *to break* ; as, विम्ये, विम्यिदे, विम्येता
विम्ये, विम्यिदे, विम्येता

The preceding verbs, twenty-four in number, are all that belong to this conjugation.

SYNOPSIS OF THE SEVENTH CONJUGATION
OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i> | Active. | Middle. | Passive. |
|---------------------------|-----------------------|------------|------------|
| Present, | रयञ्जि | रन्धे | रध्यते |
| Imperfect, | अरयणत् | अरन्ध | अरध्यत |
| Perfect, | ररोध | ररधे | ररधे |
| 1st Future, | रोद्धा | रोद्धा | रोद्धा |
| 2nd Future, | रोत्स्याति | रोत्स्यते | रोत्स्यते |
| Indefinite, | अरोत्सीत् | अरुज | अरोधि |
| <i>Imperative,</i> | रयञ्जु | रन्धां | रध्यतां |
| <i>Potential,</i> | रन्ध्यात् | रन्धीत | रध्येत |
| <i>Precative,</i> | रध्यात् | रत्सीष्ट | रत्सीष्ट |
| <i>Subjunctive,</i> | अरोत्स्यत् | अरोत्स्यत | अरोत्स्यत |
| <i>Infinitive,</i> | रोद्धुं | रोद्धुं | रोद्धुं |
| <i>Participles, pres.</i> | रन्धत् | रन्धान | रध्यमान |
| Perfect, | ररध्वस् | ररधान | ररधान |
| Future, | रोत्स्यत् | रोत्स्यमान | रोत्स्यमान |
| Indefinite, | रुजवत् | रुजवत् | रुज |
| Indeclinable, pres. | रोधं रोधं | | |
| Indeclinable, past, | रुद्धा विरुद्ध | | |
| Adjectival, | रोद्धव्य रोधनीय रोध्य | | |
| Reflective, | रधेजिम | | |

There are about twenty-five Primitives of this conjugation.

EIGHTH CONJUGATION,

The eighth Conjugation has उ affixed to the root, after which it is inflected in precisely the same manner as the fifth conjugation ; as, तन् (द, ज, उ,) *to extend*.
तनोति, तनतः, तन्वन्ति, &c.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-------------|
| 3. | तनोति | तनुतः | तन्वन्ति |
| 2. | तनोषि | तनुथः | तनुथ |
| 1. | तनोमि | तनुवः तन्वः | तनुमः तन्मः |

IMPERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-------------|
| 3. | अतनोत् | अतनुतां | अतन्वन् |
| 2. | अतनोः | अतनुतं | अतनुत |
| 1. | अतनवं | अतनुव अतन्व | अतनुम अतन्म |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|----------|
| 3. | तनोतु | तनुतां | तन्वन्तु |
| 2. | तनु | तनुतं | तनुत |
| 1. | तनवानि | तनवाव | तनवाम |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|---------|
| 3. | तनुयात् | तनुयातां | तनुयुः |
| 2. | तनुयाः | तनुयातं | तनुयात |
| 1. | तनुयां | तनुयाव | तनुयाम |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|--------|---------|
| 3. | ततान | तेनतुः | तेनः |
| 2. | तेनिथ | तेनथुः | तेन |
| 1. | ततान ततन | तेनिव | तेनिम |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | तनिता | तनिताश्चै | तनितारः |
| 2. | तनितासि | तनितास्थः | तनितास्थ |
| 1. | तनितास्मि | तनितास्वः | तनितास्वः |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|------------|
| 3. | तनिष्यति | तनिष्यतः | तनिष्यन्ति |
| 2. | तनिष्यसि | तनिष्यथः | तनिष्यथ |
| 1. | तनिष्यामि | तनिष्यावः | तनिष्यामः |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | अतनीत्* | अतनिष्टां | अतनिष्ठुः |
| 2. | अतनीः | अतनिष्टं | अतनिष्ट |
| 1. | अतनिघं | अतनिष्ठ | अतनिष्ठ |

* Or with अ after the त throughout ; as, अतानीत्, अतानी, &c.

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|----------|
| 3. | तन्यात् | तन्यास्तां | तन्यासुः |
| 2. | तन्याः | तन्यास्तं | तन्यास्त |
| 1. | तन्यासं | तन्यास्व | तन्यास्म |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | अतनिष्यत् | अतनिष्यतां | अतनिष्यन् |
| 2. | अतनिष्यः | अतनिष्यतं | अतनिष्यत |
| 1. | अतनिष्यं | अतनिष्याव | अतनिष्याम |

Infinitive Mood, तनितुं.

PARTICIPLES.

| | | |
|-------------|----------|----------------------|
| Present, | तन्वत् | (न्-ती-त्) |
| Perfect, | तनिवस् | (वान्-नुधी-वत्) |
| Future, | तनिष्यत् | (न्-ती-त्) |
| Indefinite, | ततवत् | (वान्-वती-वत्) तत्वा |

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|---------|
| 3. | तनुते | तन्वाते | तन्वते |
| 2. | तनुधे | तन्वाथे | तनुध्वे |
| 1. | तन्वे | तनुवहे | तनुमहे |

IMPERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| 3. | अतनुत | अतन्वातां | अतन्वत |
| 2. | अतनुथाः | अतन्वाथां | अतनुध्वं |
| 1. | अतन्वि | अतनुवहि | अतनुमहि |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|---------|
| 3. | तनुतां | तन्वातां | तन्वतां |
| 2. | तनुध्व | तन्वाथां | तनुध्वं |
| 1. | तनवै | तनवावहै | तनवामहै |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | तन्वीत | तन्वीयातां | तन्वीरन् |
| 2. | तन्वीथाः | तन्वीयाथां | तन्वीध्वं |
| 1. | तन्वीथ | तन्वीवहि | तन्वीमहि |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|----------|
| 3. | तेने | तेनाते | तेनिरै |
| 2. | तेनिधे | तेनाथे | तेनिद्धे |
| 1. | तेने | तेनिवहे | तेनिमहे |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-------------|
| 3. | तनिता | तनितारै | तनितारः |
| 2. | तनितासे | तनितासाथे | तनितासाध्वे |
| 1. | तनिताहे | तनितास्वहे | तनितास्वहे |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | तनिष्यते | तनिष्येते | तनिष्यन्ते |
| 2. | तनिष्यसे | तनिष्येधे | तनिष्यध्वे |
| 1. | तनिष्ये | तनिष्यावहे | तनिष्यामहे |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|---------------|
| 3. | अतनिष्य* | अतनिष्यातां | अतनिष्यत |
| 2. | अतनिष्याः | अतनिष्याथां | अतनिष्यं ध्वं |
| 1. | अतनिषि | अतनिष्वहि | अतनिष्वहि |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|------------|--------------|--------------|
| 3. | तनिषीष्ट | तनिषीयास्तां | तनिषीरन् |
| 2. | तनिषीष्ठाः | तनिषीयास्थां | तनिषीढं ध्वं |
| 1. | तनिषीय | तनिषीवहि | तनिषीमहि |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|-------------|
| 3. | अतनिष्यत | अतनिष्येतां | अतनिष्यन्त |
| 2. | अतनिष्यथाः | अतनिष्येथां | अतनिष्यध्वं |
| 1. | अतनिष्ये | अतनिष्यावहि | अतनिष्यामहि |

Infinitive Mood, तनिष्यु.

PARTICIPLES.

| | | |
|-------------|-----------|----------------------|
| Present, | तन्वान | (नः-ना-नं) |
| Perfect, | तेनान | (नः-ना-नं) |
| Future, | तनिष्यमाण | (यः-या-यं) |
| Indefinite, | ततवत् | (वान्-वती-वत्) तत्वा |

* Also in the 3rd and 2nd persons singular, अतत, अतथाः.

छ (द, अ,) *do*, is irregular in the present and its formatives ; as,

| ACTIVE. | | | | | |
|-------------|---------|------------|------------|-----------|-----------|
| Present. | | | Imperfect. | | |
| 3. करोति | कुरुतः | कुर्यान्ति | अकरोत् | अकुरुतां | अकुर्यान् |
| 2. करोषि | कुरुथः | कुरुथ | अकरोः | अकुरुतं | अकुरुत |
| 1. करोमि | कुर्ये | कुर्यामः | अकरव | अकुर्ये | अकुर्याम |
| Imperative. | | | Potential. | | |
| 3. करोतु | कुरुतां | कुर्यान्तु | कुर्यान् | कुर्यातां | कुर्युः |
| 2. कुरु | कुरुतं | कुरुत | कुर्याः | कुर्यातं | कुर्यान्त |
| 1. करवाणि | करवाव | करवाम | कुर्यां | कुर्याव | कुर्याम |

| MIDDLE. | | | | | |
|-------------|-----------|------------|------------|-------------|------------|
| Present. | | | Imperfect. | | |
| 3. कुरुते, | कुर्याते | कुर्यान्त | अकुरुत | अकुर्यातां | अकुर्यान्त |
| 2. कुरुथे, | कुर्याथे | कुरुध्वं | अकुरुथाः | अकुर्याथां | अकुरुध्वं |
| 1. कुर्ये, | कुर्ये | कुर्यामहे | अकुर्याम | अकुर्यामहे | अकुर्यामहे |
| Imperative. | | | Potential. | | |
| 3. कुरुतां | कुर्यातां | कुर्यान्तं | कुर्यान्त | कुर्यान्तां | कुर्यान्तं |
| 2. कुरुष्व | कुर्याथ | कुरुध्वं | कुर्याथः | कुर्याथां | कुर्याध्वं |
| 1. करवै | करवावहे | करवामहे | कुर्याम | कुर्यामहे | कुर्यामहे |

Conjugate मन् (द, ऊ) *to know, to mind*, and वन् (द, उ, ऊ) *to ask, to beg*, in the middle voice only, मनुते, मेने, मनिता; वनुते, वेने, वनिता.

तन् *to extend*, खन् *to dig*, and मन् *to mind*, have two forms in the passive; as, तन्यते, नाथते, &c.

CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICES.

| Root. | Meaning. | Present. | Past. | Future. |
|----------------|-------------------|----------|---------|-------------|
| गम् (द, अ, उ) | <i>to go</i> , | गच्छति | गच्छते | गच्छिष्यति |
| हृन् (द, अ, उ) | <i>to hurt</i> , | हृष्यति | हृष्यते | हृष्यिष्यति |
| घष् (द, अ, उ) | <i>to shine</i> , | घष्यति | घष्यते | घष्यिष्यति |
| घृष् (द, अ, उ) | <i>to shine</i> , | घृष्यति | घृष्यते | घृष्यिष्यति |
| वन् (द, अ, उ) | <i>to give</i> , | वदति | वदते | वदिष्यति |

SYNOPSIS OF THE EIGHT CONJUGATION
OF VERBS IN THE THREE VOICES.*

| <i>Indicative,</i> | Active. | Middle. | Passive. |
|---------------------------|-----------------------|-----------|-----------|
| Present, | तनोति | तनुते | तन्यते |
| Imperfect, | अतनोत् | अतनुत | अतन्यत |
| Perfect, | ततान | तेने | तेने |
| 1st Future, | तनिता | तनिता | तनिता |
| 2nd Future, | तनिष्यति | तनिष्यते | तनिष्यते |
| Indefinite, | अतनीत् | अतनिष्ठ | अतानि |
| <i>Imperative,</i> | तनोतु | तनुतां | तन्यतां |
| <i>Potential,</i> | तनुयात् | तन्वीत | तन्येत |
| <i>Precative,</i> | तन्यात् | तनिषीष्ट | तनिषीष्ट |
| <i>Subjunctive,</i> | अतनिष्यत् | अतनिष्यत | अतनिष्यत |
| <i>Infinitive,</i> | तनितुं | तनितुं | तनितुं |
| <i>Participles, pres.</i> | तन्वत् | तन्वान | तन्यमान |
| Perfect, | तेनिवस् | तेनान | तेनान |
| Future, | तनिष्यत् | तनिष्यमाण | तनिष्यमाण |
| Indefinite, | ततवत् | ततवत् | तत |
| Indeclinable, pres. | तनन्तानं | | |
| Indeclinable, past, | तनित्वा तत्वा प्रतन्य | | |
| Adjectival, | तनितव्य, तननीय तस्य | | |
| Reflective, | तनेत्सिम् | | |

*There are only about ten Primitives of this conjugation

NINTH CONJUGATION,

The ninth Conjugation has न् united with the root, and does not change the penultimate vowel by *guna*. Roots with the characteristic णि change a final long vowel to short one. Verbs ending with a consonant form the second person of the Imperative Mood by च्छान्.

| | Singular. | Dual. | Plural. |
|---------------------------------------|-----------|----------|-----------|
| क्री (ग, ज्,) <i>to buy</i> | क्रीणाति | क्रीणीतः | क्रीणन्ति |
| पू (गि, ज्) <i>to purify</i> .. | पुनाति | पुनीतः | पुनन्ति |
| मथ् (ग,) <i>to churn</i> . . . | मथ्णाति | मथ्नीतः | मथ्णन्ति |
| कुष् (ग) <i>to extract</i> . . . | कुष्णाति | कुष्णीतः | कुष्णन्ति |
| Imperative, 2d sing. कुषाण्. | | | |

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------|
| 3. | क्रीणाति | क्रीणीतः | क्रीणन्ति |
| 2 | क्रीणासि | क्रीणीथः | क्रीणीथ |
| 1. | क्रीणामि | क्रीणीवः | क्रीणीमः |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|----------|
| 3. | अक्रीणात् | अक्रीणीतां | अक्रीणन् |
| 2. | अक्रीणाः | अक्रीणीतं | अक्रीणीत |
| 1. | अक्रीणां | अक्रीणीव | अक्रीणीम |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | क्रीणातु | क्रीणीतां | क्रीणन्तु |
| 2. | क्रीणीहि | क्रीणीतं | क्रीणीत |
| 1. | क्रीणानि | क्रीणाव | क्रीणाम |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|-----------|
| 3. | क्रीणीयात् | क्रीणीयातां | क्रीणीयुः |
| 2. | क्रीणीयाः | क्रीणीयातं | क्रीणीयात |
| 1. | क्रीणीयां | क्रीणीयाव | क्रीणीयाम |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|------------------|------------|-----------|
| 3. | चिक्राय | चिक्रियतुः | चिक्रियुः |
| 2. | चिक्रयिथ चिक्रेथ | चिक्रियथुः | चिक्रिय |
| 1. | चिक्राय चिक्राय | चिक्रियिव | चिक्रियिम |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|------------|------------|------------|
| 3. | क्रेता | क्रेतारौ | क्रेतारः |
| 2. | क्रेतासि | क्रेतास्यः | क्रेतास्य |
| 1. | क्रेतास्मि | क्रेतास्यः | क्रेतास्मः |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|------------|------------|-------------|
| 3. | क्रेय्यति | क्रेय्यतः | क्रेय्यन्ति |
| 2. | क्रेय्यसि | क्रेय्यथः | क्रेय्यथ |
| 1. | क्रेय्यामि | क्रेय्यावः | क्रेय्यामः |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | अक्रैषीत् | अक्रैष्टां | अक्रैषुः |
| 2. | अक्रैषीः | अक्रैष्ट | अक्रैष्ट |
| 1. | अक्रैषं | अक्रैष्टव | अक्रैष्ट्य |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-----------|
| 3. | क्रीयात् | क्रीयास्तां | क्रीयासुः |
| 2. | क्रीयाः | क्रीयास्तं | क्रीयास्त |
| 1. | क्रीयासं | क्रीयास्व | क्रीयास्व |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|------------|
| 3. | अक्रैष्यत् | अक्रैष्यतां | अक्रैष्यन् |
| 2. | अक्रैष्यः | अक्रैष्यतं | अक्रैष्यत |
| 1. | अक्रैष्यं | अक्रैष्याव | अक्रैष्याम |

Infinitive Mood, कर्तुं.

PARTICIPLES.

| | | |
|-------------|-----------|-------------------------|
| Present, | क्रीणत् | (न्-ती-त्) |
| Perfect, | चिक्रीवस् | (क्रोवान्-क्रीषी-वत्) |
| Future, | क्रेष्यत् | (न्-ती-त्) |
| Indefinite, | क्रीसवत् | (वान्-वती-वत्) क्रीत्वा |

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

| Root. | Meaning. | Present. | Past. | Future. |
|--------------|-------------------------|------------|----------|-------------|
| अश् (ग) | to eat, | अश्नाति | आश | अशिता |
| इप् (ग) | to repeat, | इष्याति | इषेय | इषिता |
| गृह् (ग) | to go, | गृह्णाति | आर | अरिता |
| कुन्त् (ग) | to suffer ; cling to, | कुप्राति | चुकुन्त् | कुन्विता |
| कुप (ग) | to expel ; extract, | कुप्याति | चुकोप | कोषिता |
| क्रन्त् (ग) | to suffer ; cling to, | क्रुप्राति | चुकुन्त् | क्रन्विता |
| क्लिश् (ग) | to afflict, | क्लिश्नाति | चिक्लिश् | क्लिशिता |
| क्षुम् (ग) | to agitate, | क्षुभ्नाति | चुक्षोभ | क्षोभिता |
| गुध् (ग) | to be angry, | गुभ्नाति | जुगोध | गोधिता |
| ग्रन्त् (ग) | to string, | ग्रप्नाति | जग्रन्त् | ग्रन्विता |
| ज्ञा (ग) | to know, | जानाति | जज्ञा | ज्ञाता |
| ज्या (गि) | to decay, | जिनाति | जिज्ये | ज्याता |
| ज्यो (गि) | to decay, | जिष्णाति | जिज्याय | ज्येता |
| णभ् (ग) | to hurt, | नभ्नाति | ननाभ | नभिता |
| तुम् (ग) | to injure, | तुभ्नाति | तुतोभ | तोभिता |
| दृ (गि) | to tear ; to fear, | दृणाति | ददार | दरिता |
| धृ- (गि, न) | to shake, | धुनाति | दुषाव | ध्विता |
| पूप् (ग) | to fill, | पूष्याति | पूषेय | पेषिता |
| पुप् (ग) | to love | पुष्याति | पुप्राय | प्रापिता |
| बन्त् (ग, औ) | to bind, | बध्नाति | बबन्त् | बन्धा |
| वृ (गि) | to skreen ; to fill, | वृणाति | बवार | वरिता |
| भृ (गि) | to nourish ; to blame, | भृणाति | बभार | भरिता |
| धो (गि) | to nourish ; to fear, | धोणाति | बधाय | धेता |
| मन्त् (ग) | to churn, | मघ्नाति | ममन्त् | मन्विता |
| मुप् (ग) | to steal, | मुष्याति | मुषेय | मुषिता |
| मृड् (ग) | to rejoice, | मृड्नाति | ममर्दु | मर्दुता |
| मृद् (ग) | to grind ; tread on, | मृद्नाति | ममर्द | मर्दता |
| मृ (गि) | to hurt, | मृणाति | ममार | मरिता मरोता |
| रिप् (ग) | to retire, | रिष्याति | रिरेय | रेषिता |
| रो (ग) | to hurt ; to howl, | रोणाति | रिराय | रेता |
| विप् (ग, औ) | to separate ; to use, | विष्याति | विवेय | वेष्टा |
| व्री (गि) | to nourish ; to choose, | व्रीणाति | व्रीवाय | व्रीता |
| शृ (गि) | to injure, | शृणाति | शशार | शरिता शरोता |
| शन्त् (ग) | to liberate, | शप्नाति | शशन्त् | शन्विता |

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|------------|
| 3. | क्रीणीते | क्रीयाते | क्रीयाते |
| 2. | क्रीणीधे | क्रीयाधे | क्रीणीध्वे |
| 1. | क्रीणे | क्रीणीवहे | क्रीणीमहे |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|------------|------------|-------------|
| 3. | अक्रीणीत | अक्रीयातां | अक्रीयात |
| 2. | अक्रीणीथाः | अक्रीयाथां | अक्रीणीध्वं |
| 1. | अक्रीणि | अक्रीणीवहि | अक्रीणीमहि |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|------------|
| 3. | क्रीणीतां | क्रीयातां | क्रीयातां |
| 2. | क्रीणीध्व | क्रीयाथां | क्रीणीध्वं |
| 1. | क्रीणे | क्रीयावहे | क्रीयामहे |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|------------|
| 3. | क्रीणीत | क्रीणीयातां | क्रीणीरन् |
| 2. | क्रीणीथाः | क्रीणीयाथां | क्रीणीध्वं |
| 1. | क्रीणीय | क्रीणीवहि | क्रीणीमहि |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|------------|-------------|--------------------|
| 3. | चिक्रिये | चिक्रियाते | चिक्रियिरे |
| 2. | चिक्रियिषे | चिक्रियाथे | चिक्रियिष्टु, ध्वे |
| 1. | चिक्रिये | चिक्रियिवहे | चिक्रियिमहे |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-------------|
| 3. | क्रेता | क्रेतारौ | क्रेतारः |
| 2. | क्रेतासे | क्रेतासाथे | क्रेताध्वे |
| 1. | क्रेताहे | क्रेतास्वहे | क्रेतास्महे |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-------------|
| 3. | क्रेष्यते | क्रेष्येते | क्रेष्यन्ते |
| 2. | क्रेष्यसे | क्रेष्येथे | क्रेष्यध्वे |
| 1. | क्रेष्ये | क्रेष्यावहे | क्रेष्यामहे |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|------------|------------|------------|
| 3. | अक्रेष्ट | अक्रेषातां | अक्रेषत |
| 2. | अक्रेष्टाः | अक्रेषाथां | अक्रेषध्वं |
| 1. | अक्रेषि | अक्रेष्वहि | अक्रेष्वहि |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-------------|---------------|------------|
| 3. | क्रेषीष्ट | क्रेषीथास्तां | क्रेषीरन् |
| 2. | क्रेषीष्टाः | क्रेषीयास्थां | क्रेषीध्वं |
| 1. | क्रेषीय | क्रेषीवहि | क्रेषीमहि |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-------------|--------------|--------------|
| 3. | अक्रेष्यत | अक्रेष्यतां | अक्रेष्यन्त |
| 2. | अक्रेष्यथाः | अक्रेष्येथां | अक्रेष्यध्वं |
| 1. | अक्रेष्ये | अक्रेष्यावहि | अक्रेष्यामहि |

Infinitive Mood, कर्तुं.

PARTICIPLES.

| | | |
|-------------|------------|---------------------------|
| Present, | क्रीणान | (नः-ना-नं) |
| Perfect, | चिक्रियान | (नः-ना-नं) |
| Future, | क्रेष्यमाण | (णः-णा-णं) |
| Indefinite, | क्रोतवत् | (वान्-वती-वत्) क्रीत्वा |

CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICES.

| Root. | Meaning. | Present. | Past. | Future. |
|--------|----------------------------|--------------|------------------|-------------|
| कृ | (गि, ज) to hurt, | हृणति णीते | चकार चक्रे | करिता करीता |
| कृ, कू | (ग, ज) to sound, | कुनाति नीते | चुक्राव चुक्रुव | कविता |
| द्रु | (ग, ज) to go ; to hurt, | द्रुणति णीते | दुद्राव दुद्रुव | द्रविता |
| पू | (गि, ज) to purify, | पुनाति नीते | पुपाव पुपुव | पांविता |
| प्री | (ग, ज) to love ; please, | प्रीणति णीते | पिप्राय पिप्रिये | प्रेता |
| मी | (ग, ज) to injure, | मीनाति नीते | मिमाय मिम्ये | मेता |
| यु | (ग, ज) to bind, | युनाति नीते | युयाव युयुवे | येता |
| लू | (गि, ज) to cut, | लुनाति नीते | लुलाव लुलुवे | लविता |
| वृ | (गि, ज) to screen, | वृणति णीते | ववार वव्रे | वरीता वरिता |
| त्री | (ग, ज) to cook, | त्रीणति णीते | त्रिशाय त्रिशिये | त्रेता |
| सृ | (गि, ज) to cover, | सृणति णीते | तसार तस्रे | सर्ता |

कुष् to extract, used in a reflective sense, makes कुथति or कुथते. ज्ञा (ग) to know, makes जानाति, जानीतः, जानन्ति, &c.

For ग्रह् (ग, ज) to take, to receive, see the anomalous verbs.

SYNOPSIS OF THE NINTH CONJUGATION OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i> | Active. | Middle. | Passive. |
|---------------------------|-------------------------|------------|------------|
| Present, | क्रीणाति | क्रीणीते | क्रीयते |
| Imperfect, | अक्रीणात् | अक्रीणीत | अक्रीयत |
| Perfect, | चिक्राय | चिक्रिये | चिक्रिये |
| 1st Future. | क्रेता | क्रेता | क्रेता |
| 2nd Future, | क्रेष्यति | क्रेष्यते | क्रेष्यते |
| Indefinite, | अक्रीषीत् | अक्रीष्ट | अक्रायि |
| <i>Imperative,</i> | क्रीणानु | क्रीणीतां | क्रीयतां |
| <i>Potential,</i> | क्रीणीयात् | क्रीणीत | क्रीयेत |
| <i>Precative,</i> | क्रीयात् | क्रीषीष्ट | क्रीषीष्ट |
| <i>Subjunctive,</i> | अक्रेष्यत् | अक्रेष्यत | अक्रेष्यत |
| <i>Infinitive,</i> | क्रेतुं | क्रेतुं | क्रेतुं |
| <i>Participles, pres.</i> | क्रीणत् | क्रीणान | क्रीयमान |
| Perfect, | चिक्रीवस् | चिक्रियाण | चिक्रियाण |
| Future, | क्रेष्यत् | क्रेष्यमाण | क्रेष्यमाण |
| Indefinite, | क्रीतवत् | क्रीतवत् | क्रीत |
| Indeclinable, pres | क्रायं क्रायं | | |
| Indeclinable, past, | क्रीत्वा विक्रीय | | |
| Adjectival, | क्रीतश्च क्रीयणीय क्रीय | | |
| Reflective, | क्रियेलिम | | |

There are about sixty Primitives of this conjugation.

TENTH CONJUGATION.

The tenth Conjugation has इ inserted in the root, and is then inflected like a verb ending with इ of the first conjugation. The इ is retained in the principal tenses. इ, उ, and ऋ, if penultimate and followed by a single consonant, require *guṇa*, and अ requires *vriiddhi*. A final vowel requires *vriiddhi*; and a final आ requires the addition of प previous to the insertion of इ. Roots with the characteristic त् drop the final अ and admit neither *guṇa* nor *vriiddhi*. As, चूर् (क्वि) *steal*, चोरयति; कृद् (क्वि, ज्) *cover*, कृदयति; ए (क्वि,) *fill*, पारयति; ज्ञा (क्वि) *know*, ज्ञापयति; मृघ (त्, क्,) *forbear*, मृघयति; कथ (त्, क्) *speak*, कथयति.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|----------|
| 3. | चोरयति | चोरयतः | चोरयन्ति |
| 2. | चोरयसि | चोरयथः | चोरयथ |
| 1. | चोरयामि | चोरयावः | चोरयामः |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|---------|
| 3. | अचोरयत् | अचोरयतां | अचोरयन् |
| 2. | अचोरयः | अचोरयतं | अचोरयत |
| 1. | अचोरयं | अचोरयाव | अचोरयाम |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|---------|----------|
| 3. | चोरयतु | चोरयतां | चोरयन्तु |
| 2. | चोरय | चोरयतं | चोरयतं |
| 1. | चोरयाणि | चोरयाव | चोरयाम |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | चोरयेत् | चोरयेतां | चोरयेयुः |
| 2. | चोरयेः | चोरयेतं | चोरयेत |
| 1. | चोरयेयं | चोरयेव | चोरयेम |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|--------------|----------------|---------------|
| 3. | चोरयाञ्चकार | चोरयाञ्चक्रतुः | चोरयाञ्चक्रुः |
| 2. | चोरयाञ्चकर्ष | चोरयाञ्चक्रथुः | चोरयाञ्चक्र |
| 1. | चोरयाञ्चकार | चोरयाञ्चकव | चोरयाञ्चकम |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|-------------|-------------|
| 3. | चोरयिता | चोरयितारौ | चोरयितारः |
| 2. | चोरयितासि | चोरयितास्यः | चोरयितास्य |
| 1. | चोरयितामि | चोरयितास्यः | चोरयितास्यः |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|-------------|-------------|--------------|
| 3. | चोरयिष्यति | चोरयिष्यतः | चोरयिष्यन्ति |
| 2. | चोरयिष्यसि | चोरयिष्यथः | चोरयिष्यथ |
| 1. | चोरयिष्यामि | चोरयिष्यावः | चोरयिष्यामः |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|----------|
| 3. | अचूचुरत् | अचूचुरतां | अचूचुरन् |
| 2. | अचूचुरः | अचूचुरतं | अचूचुरत |
| 1. | अचूचुरं | अचूचुराव | अचूचुराम |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|------------|---------------|-------------|
| 3. | चोर्थ्यात् | चोर्थ्यास्तां | चोर्थ्यासुः |
| 2. | चोर्थ्याः | चोर्थ्यास्तं | चोर्थ्यास्त |
| 1. | चोर्थ्यासं | चोर्थ्यास | चोर्थ्यास |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-------------|--------------|-------------|
| 3. | अचोरयिष्यत् | अचोरयिष्यतां | अचोरयिष्यन् |
| 2. | अचोरयिष्यः | अचोरयिष्यतं | अचोरयिष्यत |
| 1. | अचोरयिष्यं | अचोरयिष्याव | अचोरयिष्याम |

Infinitive Mood, चोरयितुं.

PARTICIPLES.

| | |
|-------------|-----------------------------------|
| Present, | चोरयत् (न्-ती-त्) |
| Perfect, | चोरयाञ्जिवस् (वान्-सवी-वत्) |
| Future, | चोरयिष्यत् (न्-ती-त्) |
| Indefinite, | चोरितवत् (वान्-वती-वत्) चोरयित्वा |

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE.

| Root. | Meaning. | Present. | Past. | Future. |
|------------------------|------------------------|------------|--------------|-------------|
| वृश् (क, त्) | to divide, | वृश्थति | वृश्थामास | वृश्थिता |
| अघ (क, त्) | to sin, | अघयति | अघयामास | अघयिता |
| चङ्क, चङ्क (क, त्) | to mark, to count, | चङ्कयति | चङ्कयामास | चङ्कयिता |
| अन्ध (क, त्) | to be blind, | अन्धयति | अन्धयामास | अन्धयिता |
| अस् (क) | to be sick, | आमयति | आमयामास | आमयिता |
| अर्क (क) | to praise, to heat, | अर्कयति | अर्कयामास | अर्कयिता |
| अर्च (क) | to honour, | अर्चयति | अर्चयामास | अर्चयिता |
| अवधोर (क, त्) | to disregard, despise, | अवधोरयति | अवधोरयामास | अवधोरयिता |
| आन्दोल (क, त्) | to swing, | आन्दोलयति | आन्दोलयामास | आन्दोलयिता |
| जन (क, त्) | to lessen, | जनयति | जनयामास | जनयिता |
| ऊर्ज (क) | to be strong, | ऊर्जयति | ऊर्जयामास | ऊर्जयिता |
| खोज (क, त्) | to shine, | खोजयति | खोजयामास | खोजयिता |
| खोलङ् (ङ, कि) | to dart, throw up, | खोलङ्थयति | खोलङ्थयामास | खोलङ्थयिता |
| कत्र (क, त्) | to loosen, | कत्रयति | कत्रयामास | कत्रयिता |
| कथ (क, त्) | to speak, | कथयति | कथयामास | कथयिता |
| कर्ण (क, त्) | to pierce through, | कर्णयति | कर्णयामास | कर्णयिता |
| कर्त्त (क, त्) | to cut through, loose, | कर्त्तयति | कर्त्तयामास | कर्त्तयिता |
| कल (क, त्) | to count, | कलयति | कलयामास | कलयिता |
| काल (क, त्) | to reckon time, | कालयति | कालयामास | कालयिता |
| किल (क) | to throw, to send, | केल्यति | केल्यामास | केल्यिता |
| कीट (क) | to colour, to bind, | कीटयति | कीटयामास | कीटयिता |
| कुड् (क) | to pound; censure, | कुड्थयति | कुड्थयामास | कुड्थयिता |
| कुण (क, त्) | to advise with, | कुणयति | कुणयामास | कुणयिता |
| कुप् (क) | to shine, | कोपयति | कोपयामास | कोपयिता |
| कुमार, कुमाञ्च (क, त्) | to play, | कुमारयति | कुमारयामास | कुमारयिता |
| क्षप (क, त्) | to be weak, | क्षपयति | क्षपयामास | क्षपयिता |
| कृत् (क) | to celebrate, | कीर्त्तयति | कीर्त्तयामास | कीर्त्तयिता |
| क्षप (क, त्) | to throw, | क्षपयति | क्षपयामास | क्षपयिता |
| खेट, खेड (क, त्) | to eat, | खेटयति | खेटयामास | खेटयिता |
| गण (क, त्) | to enumerate, | गणयति | गणयामास | गणयिता |
| गद् (क, त्) | to thunder, | गद्थयति | गद्थयामास | गद्थयिता |
| गर्ज (क) | to thunder, | गर्जयति | गर्जयामास | गर्जयिता |
| गर्ध (क) | to covet, | गर्धयति | गर्धयामास | गर्धयिता |

| Root. | Meaning. | Present. | Past. | Future. |
|-------|-------------------------------|----------|------------|-----------|
| गर्ह् | (कि) to condemn, | गर्हयति | गर्हयामास | गर्हयिता |
| गवेष | (क,त्) to seek after, | गवेषयति | गवेषयामास | गवेषयिता |
| गह् | (क,त्) to be thick, | गहयति | गहयामास | गहयिता |
| गुह् | (क,त्) to enclose, | गुहयति | गुहयामास | गुहयिता |
| गृह् | (क,त्) to pound; to save, | गुणयति | गुणयामास | गुणयिता |
| गुण | (क,त्) to advise, invite, | गुणयति | गुणयामास | गुणयिता |
| गुप् | (क,त्) to seize, to swallow, | गुपयति | गुपयामास | गुपयिता |
| गोम | (क,त्) to besmear, | गोमयति | गोमयामास | गोमयिता |
| घट् | (क) to move, happen, | घटयति | घटयामास | घटयिता |
| घुष् | (कि,द्) to proclaim, | घोषयति | घोषयामास | घोषयिता |
| चर् | (क) to investigate, | चारयति | चारयामास | चारयिता |
| चित् | (क,द्) to think, | चिन्तयति | चिन्तयामास | चिन्तयिता |
| चिष | (त्,कि) to paint, | चित्रयति | चित्रयामास | चित्रयिता |
| चुद् | (क) to ask; to send, | चोदयति | चोदयामास | चोदयिता |
| चुव् | (कि,द्) to kiss, | चुम्बयति | चुम्बयामास | चुम्बयिता |
| चूर्ण | (क) to grind, | चूर्णयति | चूर्णयामास | चूर्णयिता |
| हर्द् | (क) to vomit, | हर्दयति | हर्दयामास | हर्दयिता |
| हिद् | (क,त्) to pierce, | हिदयति | हिदयामास | हिदयिता |
| हेद् | (क,त्) to cut, | हेदयति | हेदयामास | हेदयिता |
| जल् | (क) to cover, | जालयति | जालयामास | जालयिता |
| जुष् | (कि) to enjoy, | जोषयति | जोषयामास | जोषयिता |
| ज्ञप् | (क,स) to know, | ज्ञापयति | ज्ञापयामास | ज्ञापयिता |
| ज्ञा | (क) to order, | ज्ञापयति | ज्ञापयामास | ज्ञापयिता |
| तड् | (क) to beat, | ताडयति | ताडयामास | ताडयिता |
| तर्क् | (क) to reason, | तर्कयति | तर्कयामास | तर्कयिता |
| तस् | (कि,द्) to adorn, | तंसयति | तंसयामास | तंसयिता |
| तिज् | (क) to sharpen, | तेजयति | तेजयामास | तेजयिता |
| तिल् | (क) to be greasy, | तेलयति | तेलयामास | तेलयिता |
| तीर | (क,त्) to cross over, finish, | तीरयति | तीरयामास | तीरयिता |
| तुल् | (कि) to weigh, | तोलयति | तोलयामास | तोलयिता |
| वस् | (क) to oppose, | वासयति | वासयामास | वासयिता |
| दण्ड् | (क,त्) to punish, | दण्डयति | दण्डयामास | दण्डयिता |
| दल | (कि) to divide, | दालयति | दालयामास | दालयिता |
| दुःख | (क,त्) to give pain, | दुःखयति | दुःखयामास | दुःखयिता |
| दप् | (कि) to blaze, be proud, | दर्पयति | दर्पयामास | दर्पयिता |
| धक् | (क) to destroy, | धकयति | धकयामास | धकयिता |

| Root. | Meaning. | Present. | Past. | Future. |
|---------|--------------------------------|-----------|-------------|------------|
| धृष् | (कि) to overbear, | धर्षयति | धर्षयामास | धर्षयिता |
| ध्वन | (क, त्) to sound, | ध्वनयति | ध्वनयामास | ध्वनयिता |
| नक्ष् | (क) to annihilate, | नक्षयति | नक्षयामास | नक्षयिता |
| नट् | (क) to dance, | नाटयति | नाटयामास | नाटयिता |
| पक्ष् | (क) to take sides, | पक्षयति | पक्षयामास | पक्षयिता |
| पट | (क, त्) to surround, | पटयति | पटयामास | पटयिता |
| पङ् | (ङ, कि) to heap up, | पण्डयति | पण्डयामास | पण्डयिता |
| पर्ण | (क, त्) to be green, | पर्णयति | पर्णयामास | पर्णयिता |
| पल्लुक् | (क, त्) to cut, | पल्लूकयति | पल्लूकयामास | पल्लूकयिता |
| पश् | (क) to bind, | पाशयति | पाशयामास | पाशयिता |
| पार | (क, त्) to cross over, finish, | पारयति | पारयामास | पारयिता |
| पाल् | (कि) to preserve, | पालयति | पालयामास | पालयिता |
| पिञ् | (क, इ) to shine, | पिञ्जयति | पिञ्जयामास | पिञ्जयिता |
| पीड् | (ष्ट) to be painful, | पीडयति | पीडयामास | पीडयिता |
| पुंस् | (क) to smear, | पुंसयति | पुंसयामास | पुंसयिता |
| पुष | (क) to take, to wear, | पोषयति | पोषयामास | पोषयिता |
| पुस्त् | (क) to bind, | पुस्तयति | पुस्तयामास | पुस्तयिता |
| पूज् | (क) to worship, | पूजयति | पूजयामास | पूजयिता |
| पूण् | (क) to collect, | पूणयति | पूणयामास | पूणयिता |
| पृथ् | (क) to throw, to send, | पर्थयति | पर्थयामास | पर्थयिता |
| प्रथ् | (क) to make famous, | प्राथयति | प्राथयामास | प्राथयिता |
| बध् | (क) to bind, to kill, | बाधयति | बाधयामास | बाधयिता |
| बुक् | (कि) to bark, | बुक्कयति | बुक्कयामास | बुक्कयिता |
| बुल् | (क) to sink. | बालयति | बालयामास | बालयिता |
| भक्ष् | (क) to eat, | भक्षयति | भक्षयामास | भक्षयिता |
| भज् | (क) to cook, | भाजयति | भाजयामास | भाजयिता |
| भद् | (क, इ) to be happy, shine, | भन्दयति | भन्दयामास | भन्दयिता |
| भाज् | (क, त) to divide, | भाजयति | भाजयामास | भाजयिता |
| भाम् | (क, त) to be angry | भामयति | भामयामास | भामयिता |
| भू | (क) to think, | भावयति | भावयामास | भावयिता |
| भूष् | (कि) to ornament. | भूषयति | भूषयामास | भूषयिता |
| मङ् | (ङ, कि) to adorn, | मण्डयति | मण्डयामास | मण्डयिता |
| मह् | (क) to revere, | माह्वयति | माह्वयामास | माह्वयिता |
| मान् | (कि) to honour, | मानयति | मानयामास | मानयिता |
| मार्ग | (कि) to search, to clean, | मार्गयति | मार्गयामास | मार्गयिता |
| मार्ज | (क) to cleanse, | मार्जयति | मार्जयामास | मार्जयिता |

| Root. | Meaning. | Present. | Past. | Future. |
|---------------|--------------------------|-----------|-------------|------------|
| मिश्र (क, त्) | to mix, | मिश्रयति | मिश्रयामास | मिश्रयिता |
| मुञ्च (क) | to put off, escape from, | मोचयति | मोचयामास | मोचयिता |
| मूच (क, त्) | to make water, | मूचयति | मूचयामास | मूचयिता |
| मूल्, मूल (क) | to plant, | मूलयति | मूलयामास | मूलयिता |
| मृच (क) | to anoint, | मृचयति | मृचयामास | मृचयिता |
| मोच (कि) | to free from, | मोचयति | मोचयामास | मोचयिता |
| श्लेष् (कि) | to speak as a foreigner, | श्लेष्यति | श्लेष्यामास | श्लेष्यिता |
| यात् (क) | to afflict, | यातयति | यातयामास | यातयिता |
| युज् (कि) | to unite, | योजयति | योजयामास | योजयिता |
| रच (क, त्) | to do, to compose, | रचयति | रचयामास | रचयिता |
| रह (क, त्) | to quit, | रहयति | रहयामास | रहयिता |
| रिच् (कि) | to join or disjoin, | रेचयति | रेचयामास | रेचयिता |
| रष (क) | to be angry, | रोषयति | रोषयामास | रोषयिता |
| रुक्ष (क, त्) | to be harsh, | रुक्षयति | रुक्षयामास | रुक्षयिता |
| रूप (क, त्) | to form, to shape, | रूपयति | रूपयामास | रूपयिता |
| लिङ् (क, इ) | to paint, | लिङ्गयति | लिङ्गयामास | लिङ्गयिता |
| लुठ् (इ, क) | to thief, | लोठयति | लोठयामास | लोठयिता |
| लोक (क, ष्ट) | to shine, | लोकयति | लोकयामास | लोकयिता |
| वट् (इ, कि) | to share out, | वण्टयति | वण्टयामास | वण्टयिता |
| वद् (क) | to speak, | वादयति | वादयामास | वादयिता |
| वर (क, त) | to desire, to choose, | वरयति | वरयामास | वरयिता |
| वर्ण (क, त) | to describe, praise, | वर्णयति | वर्णयामास | वर्णयिता |
| वर्ध (क) | to pierce, to fill, | वर्धयति | वर्धयामास | वर्धयिता |
| वच् (इ) | to shine, | वंचयति | वंचयामास | वंचयिता |
| वल्क (क) | to speak, | वल्कयति | वल्कयामास | वल्कयिता |
| वात (क, त्) | to fan, | वातयति | वातयामास | वातयिता |
| वास (क) | to fumigate. | वासयति | वासयामास | वासयिता |
| हृ (क) | to choose, to screen, | वारयति | वारयामास | वारयिता |
| वेल्ल (क, त्) | to count time, | वेल्लयति | वेल्लयामास | वेल्लयिता |
| व्याय (क) | to expend, | व्याययति | व्याययामास | व्याययिता |
| व्रज् (क) | to go, to purify, | व्राजयति | व्राजयामास | व्राजयिता |
| शठ (क) | to speak ill,* | शाठयति | शाठयामास | शाठयिता |
| शब्द (क) | to sound, | शब्दयति | शब्दयामास | शब्दयिता |
| शेष (क) | to leave a residue, | शेषयति | शेषयामास | शेषयिता |
| शील (क, त) | to practise, to wear, | शीलयति | शीलयामास | शीलयिता |
| श्रय (क, त्) | to be weak, | श्रययति | श्रययामास | श्रययिता |

| Root. | Meaning. | Present. | Past. | Future. |
|-----------------|--------------------------|------------|--------------|-------------|
| अन्ध् (क) | to put in rows, to kill, | अन्धयति | अन्धयामास | अन्धयिता |
| क्षय (क, त्) | to be weak, to loose, | क्षययति | क्षययामास | क्षययिता |
| वृन् (क, मि) | to sound, thunder, | वृनयति | वृनयामास | वृनयिता |
| वृप् (क) | to heap up, | वृपयति | वृपयामास | वृपयिता |
| व्याह् (क) | to be oily, kind, | व्नेहयति | व्नेहयामास | व्नेहयिता |
| खद् (क) | to taste, | खादयति | खादयामास | खादयिता |
| सान्त्व (क, त्) | to comfort, | सान्त्वयति | सान्त्वयामास | सान्त्वयिता |
| साम (क, त्) | to conciliate, | सामयति | सामयामास | सामयिता |
| श्रूच (क, त्) | to inform, | श्रूचयति | श्रूचयामास | श्रूचयिता |
| स्तेन (क, त्) | to steal, | स्तेनयति | स्तेनयामास | स्तेनयिता |
| श्लोम (क, त्) | to praise, | श्लोमयति | श्लोमयामास | श्लोमयिता |
| स्पृह् (क) | to wish for, | स्पृहयति | स्पृहयामास | स्पृहयिता |
| खन (क, त्) | to sound, | खनयति | खनयामास | खनयिता |
| हिंस (इ, त्) | to injure, | हिंसयति | हिंसयामास | हिंसयिता |
| ऊप् (क) | to speak, | ऊपयति | ऊपयामास | ऊपयिता |

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|----------|
| 3. | चोरयते | चोरयेते | चोरयन्ते |
| 2. | चोरयसे | चोरयेथे | चोरयध्वे |
| 1. | चोरये | चोरयावहे | चोरयामहे |

IMPERFECT TENSE.

| | Singular. | Dual. | Plural. |
|----|-----------|-----------|-----------|
| 3. | अचोरयत | अचोरयेतां | अचोरयन्त |
| 2. | अचोरयथाः | अचोरयेथां | अचोरयध्वं |
| 1. | अचोरये | अचोरयावहि | अचोरयामहि |

IMPERATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|----------|-----------|
| 3 | चोरयतां | चोरयेतां | चोरयन्तां |
| 2. | चोरयस्व | चोरयेथां | चोरयध्वं |
| 1. | चोरये | चोरयावहे | चोरयामहे |

POTENTIAL MOOD.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|-----------|
| 3. | चोरयेत | चोरयेयातां | चोरयेरन् |
| 2. | चोरयेथाः | चोरयेयाथां | चोरयेध्वं |
| 1. | चोरयेय | चोरयेवहि | चोरयेमहि |

PERFECT.

| | Singular. | Dual. | Plural. |
|----|---------------|----------------|-----------------|
| 3. | चोरयाश्चक्रे | चोरयाश्चक्राते | चोरयाश्चक्रिरे |
| 2. | चोरयाश्चक्रथे | चोरयाश्चक्राथे | चोरयाश्चक्रध्वे |
| 1. | चोरयाश्चक्रे | चोरयाश्चक्रवहे | चोरयाश्चक्रमहे |

FIRST FUTURE.

| | Singular. | Dual. | Plural. |
|----|-----------|--------------|--------------|
| 3. | चोरयिता | चोरयितारौ | चोरयितारः |
| 2. | चोरयितासे | चोरयितासाथे | चोरयिताध्वे |
| 1. | चोरयिताहे | चोरयितास्वहे | चोरयितास्महे |

SECOND FUTURE.

| | Singular. | Dual. | Plural. |
|----|------------|--------------|--------------|
| 3. | चोरयिष्यते | चोरयिष्येते | चोरयिष्यन्ते |
| 2. | चोरयिष्यसे | चोरयिष्येथे | चोरयिष्यध्वे |
| 1. | चोरयिष्ये | चोरयिष्यावहे | चोरयिष्यामहे |

INDEFINITE.

| | Singular. | Dual. | Plural. |
|----|-----------|------------|------------|
| 3. | अचूचुरत | अचूचुरातां | अचूचुरन्त |
| 2. | अचूचुरथाः | अचूचुराथां | अचूचुरध्वं |
| 1. | अचूचुरे | अचूचुरावहि | अचूचुरामहि |

PRECATIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|--------------|----------------|-------------|
| 3. | चोरयिषीष्ट | चोरयिषीयास्तां | चोरयिषीरन् |
| 2. | चोरयिषीष्ठाः | चोरयिषीयास्थां | चोरयिषीध्वं |
| 1. | चोरयिषीथ | चोरयिषीवहि | चोरयिषीमहि |

SUBJUNCTIVE MOOD.

| | Singular. | Dual. | Plural. |
|----|--------------|---------------|---------------|
| 3. | अचोरयिष्यत | अचोरयिष्येतां | अचोरयिष्यन्त |
| 2. | अचोरयिष्यथाः | अचोरयिष्येथां | अचोरयिष्यध्वं |
| 1. | अचोरयिष्ये | अचोरयिष्यावहि | अचोरयिष्यामहि |

Infinitive Mood, चोरयितुं.

PARTICIPLES.

| | | |
|-------------|--------------|--------------------------|
| Present, | चोरयमाण | (यः-या-यं) |
| Perfect, | चोरयामासिवस् | (वान्-सुषी-वत्) |
| Future, | चोरयिष्यमाण | (यः-या-यं) |
| Indefinite, | चोरितवत् | (वान्-वती-वत्) चोरयित्वा |

CONJUGATE THE FOLLOWING DEPONENT VERBS IN THE MIDDLE VOICE.

| Root. | Meaning. | Present. | Past. | Future. |
|-------------------|----------------------------|-----------|---------------|---------------|
| अर्थ् (क, त्, ङ) | <i>to ask, to pray,</i> | अर्थयते | अर्थयाञ्चके | अर्थयिष्यता |
| कम् (क, उ, ङ) | <i>to lust for,</i> | कामयते | कामयाञ्चके | कामयिष्यता |
| कुस्म (क, ङ) | <i>to smile, perceive,</i> | कुस्मयते | कुस्मयाञ्चके | कुस्मयिष्यता |
| कुह (क, त्, ङ) | <i>to excite surprise,</i> | कुहयते | कुहयाञ्चके | कुहयिष्यता |
| तर्ज् (क, ङ) | <i>to blame,</i> | तर्जयते | तर्जयाञ्चके | तर्जयिष्यता |
| दृश् (ङ, क, ङ) | <i>to see ; to bite,</i> | दंशयते | दंशयाञ्चके | दंशयिष्यता |
| निष्कृ (क, ङ) | <i>to weigh, measure,</i> | निष्कृयते | निष्कृयाञ्चके | निष्कृयिष्यता |
| भूष् (क, ङ) | <i>to fear or hope,</i> | भूणयते | भूणयाञ्चके | भूणयिष्यता |
| मन् (क, ङ, ङ) | <i>to counsel,</i> | मन्त्रयते | मन्त्रयाञ्चके | मन्त्रयिष्यता |
| मद (क, ङ) | <i>to fill,</i> | मादयते | मादयाञ्चके | मादयिष्यता |
| मान् (क, ङ) | <i>to be proud,</i> | मानयते | मानयाञ्चके | मानयिष्यता |
| मृग (क, त्, ङ) | <i>to seek, hunt,</i> | मृगयते | मृगयाञ्चके | मृगयिष्यता |
| यच् (क, ङ) | <i>to exalt,</i> | यजयते | यजयाञ्चके | यजयिष्यता |
| लृप् (क, ङ) | <i>to desire,</i> | लालयते | लालयाञ्चके | लालयिष्यता |
| वञ्च् (क, ङ) | <i>to cheat,</i> | वञ्चयते | वञ्चयाञ्चके | वञ्चयिष्यता |
| वीर (क, त्) | <i>to be brave,</i> | वीरयते | वीरयाञ्चके | वीरयिष्यता |
| श्रम (क, ङ) | <i>to reflect, design,</i> | श्रमयते | श्रमयाञ्चके | श्रमयिष्यता |
| शूर (क, त्, ङ) | <i>to be heroic,</i> | शूरयते | शूरयाञ्चके | शूरयिष्यता |
| स्थूल् (क, त्, ङ) | <i>to be fat,</i> | स्थूलयते | स्थूलयाञ्चके | स्थूलयिष्यता |
| यश् (क, ङ) | <i>to unite,</i> | यश्नयते | यश्नयाञ्चके | यश्नयिष्यता |
| विह (क, ङ) | <i>to hurt,</i> | विक्रयते | विक्रयाञ्चके | विक्रयिष्यता |



SYNOPSIS OF THE TENTH CONJUGATION OF
VERBS IN THE THREE VOICES.

| <i>Indicative.</i> | Active. | Middle. | Passive. |
|---------------------------|-------------------------|---------------|---------------|
| Present, | चोरयति | चोरयते | चोर्थते |
| Imperfect, | अचोरयत् | अचोरयत | अचोर्थत |
| Perfect, | चोरयाश्चकार | चोरयाश्चक्रे | चोरयाश्चक्रे |
| 1st Future, | चोरयिता | चोरयिता | चोरयिता |
| 2nd Future, | चोरयिष्यति | चोरयिष्यते | चोरयिष्यते |
| Indefinite, | अचूचुरत् | अचूचुरत | अचोरि |
| <i>Imperative,</i> | चोरयतु | चोरयतां | चोर्थतां |
| <i>Potential,</i> | चोरयेत् | चोरयेत | चोर्थेत |
| <i>Precative,</i> | चोर्यात् | चोरयिषीष्ट | चोरयिषीष्ट |
| <i>Subjunctive,</i> | अचोरयिष्यत | अचोरयिष्यत | अचोरयिष्यत |
| <i>Infinitive,</i> | चोरयितुं | चोरयितुं | चोरयितुं |
| <i>Participles, pres.</i> | चोरयत् | चोरयमाण | चोर्थमाण |
| Perfect, | चोरयाश्चक्रिवत् | चोरयाश्चक्राण | चोरयाश्चक्राण |
| Future, | चोरयिष्यत् | चोरयिष्यमाण | चोरयिष्यमाण |
| Indefinite, | चोरितवत् | चोरितवत् | चोरित |
| Indeclin. pres. | चोरयं चोरयं | | |
| Indeclin. past. | चोरयित्वा प्रचोर्थ | | |
| Adjectival, | चोरयितव्य चोरयणीय चोर्थ | | |
| Reflective, | चोरेक्षि | | |

CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICES.

| Root. | Meaning. | Present. | Past. | Future. |
|----------------------|----------------------------|---------------|-----------------|---------------------|
| अर्च् (क, अ) | <i>to worship,</i> | अर्चयति ते | अर्चयाञ्चकार | क्रे अर्चयिष्यति |
| अर्ह् (क, अ) | <i>to hurt,</i> | अर्हयति ते | अर्हयाञ्चकार | क्रे अर्हयिष्यति |
| कुत्स् (क, अ) | <i>to blame,</i> | कुत्सयति ते | कुत्सयाञ्चकार | क्रे कुत्सयिष्यति |
| हृद् (कि, अ) | <i>to cover,</i> | हृदयति ते | हृदयाञ्चकार | क्रे हृदयिष्यति |
| उभ् (क, र, अ) | <i>to accumulate,</i> | उभयति ते | उभयाञ्चकार | क्रे उभययिष्यति |
| डिभ् (क, र, अ) | <i>to hoard,</i> | डिभयति ते | डिभयाञ्चकार | क्रे डिभयिष्यति |
| भर्त्स् (क, अ) | <i>to reprove,</i> | भर्त्सयति त | भर्त्सयाञ्चकार | क्रे भर्त्सयिष्यति |
| लक्ष् (क, अ) | <i>to mark, to see,</i> | लक्षयति ते | लक्षयाञ्चकार | क्रे लक्षयिष्यति |
| विद् (क, अ) | <i>to know, to speak,</i> | वेदयति ते | वेदयाञ्चकार | क्रे वेदयिष्यति |
| सङ्ग्राम् (क, त्, अ) | <i>to fight,</i> | संग्रामयति ते | संग्रामयाञ्चकार | क्रे संग्रामयिष्यति |
| स्वम् (क, अ) | <i>to infer, consider,</i> | स्वामयति ते | स्वामयाञ्चकार | क्रे स्वामयिष्यति |

The verbs of this, together with those of the preceding conjugations, make up the total number of the simple roots, which are computed to be one thousand seven hundred and sixty-five. Owing to the same word's being often differently spelt, and its sometimes belonging to more than one conjugation, the number is considered by some to amount to about two thousand. These verbs are greatly increased in number by means of Prepositions; they are however conjugated in the same manner, when the prepositions are prefixed, as in their simple state. It is not to be supposed that this number of verbs is in common use; scarcely more than 500 of them are of frequent occurrence; and most of them are included in this and the following chapter on the verbs.

SECTION III.

OF THE FORMATION AND USE OF THE
TENSES, &c.

THE PRESENT AND ITS FORMATIVES.

PRESENT.

The Present tense is formed according to the rules laid down at the beginning of each conjugation.

This tense may be either definite or indefinite in regard to time ; as, अस्ति कश्चिद् विद्वान् *Is there (now) a wise man ?* अस्ति भागीरथीतीरे नगरं *There is a city on the banks of, the Bhāgīrathī.* कर्त्ता कुर्वते यद् यदिच्छति *The maker makes whatever he pleases.* In the first example the time is present definite ; in the second indefinite including past and present time ; and in the last indefinite including present, past and future. With क्त added, it is always past ; as, सर्वे तं तिरस्कुर्वन्ति *all reproached him.*

The comparative terminations तरां and तमां are added to verbs in any of the tenses to signify *intensity* ; as ध्यायति तरां *He meditates too much,* ध्यायति तमां *He meditates a great deal too much.*

IMPERFECT.

The Imperfect is formed from the Present by prefixing the augment अ, and changing the final ति to ते and ते to त. When ति and ते are preceded by a vowel, they become त् and त; when united with a consonant, in the Active ति is dropped, and the final of the word changed according to the rules of Permutation; in the Middle ए is changed to the inherent अ. As, याचति, अयाचत्; याचते, अयाचत; द्रष्टि, अद्वेष्ट; द्रिष्टे, अद्रिष्ट; खण्डि, अखणत्; खन्ते, अखन्त.

When ति is dropped and the final changed, the 2d person is like the 3d; but if the final becomes त्, there are two forms; as, 3d, अद्वेष्ट; 2d, अद्वेष्ट; 3d, अखणत्; 2d, अखणत् and अखणः.

Verbs beginning with a vowel require *vridhhi* when the augment is prefixed; as, ऊर्णाति, और्णात् *he covered*; ऋज् आर्जत् *he stood firm or upright*.

When Verbs are compounded with Prepositions, the augment is always prefixed to the root, and not to the Preposition; as, प्रभू *to be supreme, to rule*; प्रभवति प्राभवत्, and not अप्रभवत्.

If the word consists of two parts, the Preposition may intervene as उक्षां प्रचक्रुः *they sprinkled*.

The imperfect tense, when used correctly, expresses what was taking place at some time past and was

still going on, but not completed; as, स तं पङ्गे पतितं
 दृष्ट्वावदत् *Seeing him fallen in the mud he said or was*
saying. यात्रिण धृतः स पाशोऽचिन्तयत् *The traveller being*
seized by the tiger was reflecting.

IMPERATIVE.

The Imperative mood is formed from the Present
 by changing the final termination ति to तु, and ते to तां.
 As, याचति याचतु; याचते याचतां.

If the verb ends with अ or उ after a single consonant, no addition
 is made; but if with any other vowel, or ए after a compound conso-
 nant, चि is added; if with घ्—च्, चि is added; in the 2d person of the
 Imperative Active; as, याच, सुनु, क्रीणीहि, तद्धुहि, बन्धि.

तात् may be used in the 2d and 3rd persons singular in a Precative
 sense; as, जीव तात् *may he, or mayest thou live.* So चि or त in the Active
 and ख or छं in the Middle, may be used for all the persons in the
 sense of repetition or excess. The हि is dropped, retained, or changed
 according to the above rule.

The imperative, though sometimes used like the
 potential, is most commonly employed to express a
 command or direction; as, भो भोः पण्डिताः श्रूयतां मम वचनं
O Pandits, let my word be heard. यूयं शृणुत सम्प्रति
Do you now hear. सुवर्णकङ्कणं गृह्णाण. *Take this gold*
ornament.

POTENTIAL.

The Potential mood is formed from the Present by
 rejecting गुण, and changing the final termination.
 If अ precedes the terminations; they will be एत् and एत,

if any other letter, यात् and ईत् ; as, याच याचेत् द्विधात् द्विधीत्, &c.

The potential, besides occasionally expressing the sense of the imperative, is also used in a variety of senses, as may, can, might, could, would, should, ought, &c. ; as, एकेन चक्रेण न रथस्य गतिर्भवेत् *The motion of the car cannot be by (only) one wheel.* आपदार्थं धनं रक्षेत् *One should save money for the time of trouble.* अस्य दग्धोदरस्यार्थं कः कुर्यात् पातकं मरुत् *Who would commit a great sin for this vile perishable body.*

It is only in the preceding four forms that there is any difference in the conjugations ; the following rules for the formation of the other tenses apply to all the conjugations alike.

THE PERFECT.

The Perfect tense is characterized by the reduplication of the first syllable, and by the changes which take place in the Penultimate and final letters of the root.

1st. *Of the Reduplication.*

In the reduplication an aspirated consonant is changed into an unaspirated one, and a long vowel into a short one ; but if the first syllable of the root is an unaspirated consonant, followed by a short

vowel, it is simply doubled ; as, भज्, *to worship*; वभाज् ; याच्, *to ask*, ययाच् ; तुद्, *to pain*, तुतोद्, &c.

इ is the short vowel of ई, ए, ऐ ; and उ of ऊ, औ, औ.

अ is used for the reduplication of ऋ, ॠ, or a diphthong ; च for क, or ख ; and ज for ग, घ, or ङ. As भृ, *to nourish*, वभार ; तृ, *to pass over*, ततार ; कृ, *to cut*, चकृ ; कृ, *to do*, चकार ; खद्, *to eat*, चखाद् ; गै, *to sing*, जगै ; घ्रा, *to smell*, जघ्रा ; ऊ, *to sacrifice*, जुहाव.

Verbs beginning with a double consonant reduplicate the first one ; but if the first is an *s* and the last क, च, ट, त, प, or any one of their aspirates, they reduplicate the last one ; as, खा, *to eat*, पखा ; खान्द्, *to dry*, चखान्द् ; &c.

Verbs beginning with ऋ followed by a double consonant, prefix आन् for the reduplication ; as, ऋण्, *to go*, आनर्ण ; अच्, *to move or honour*, आनच्.

If the verb begins with आ or अ, succeeded by a single consonant, the अ or आ is doubled ; as, आप्, *to obtain*, आप ; अन्, *to live*, आन.

अग्, (ङ) *to occupy space*, makes आनग् ; and आह् (ह्) *to rest*, आनह्.

Verbs beginning with इ and उ take इय and उव for the reduplication ; those having the characteristic ऐ prefix इ and उ for the reduplication of य and व ; as, इष्, *to desire*, इयैष् ; उख्, *to move*, उवैख ; यज् (ये), *to sacri-*

fice, इयाज् ; वप् (ये), *to sow, to weave*, उवाप् ; जे (ये), *to dare, to call*, जुहाव, जुहुवतुः, जुहुवुः, &c.

Verbs with an initial vowel that is long by nature or position, omit the reduplication, and are inflected like verbs of the 10th conjugation ; as, एध्, *to increase*, एधामास, एधाम्भूव or एधासुक्ते ; उन्द्, *to wet*, उन्दामास, &c.

2d. Of the Penultimate.

A penultimate अ followed by a single consonant requires *vridddhi* ; इ, उ, and ऋ in the same situation require *guṇa*. As, शप्, *to curse*, शशाप ; द्विष्, *to hate*, दिद्वेष ; तुद्, *to hurt*, तुतोद ; ढह्, *to injure*, ततर्ह.

Guṇa is required only in the singular number, and *vridddhi* only in the 1st and 3d persons singular of the Active voice. In the dual and plural of the Active and in all the persons of the middle neither is required.

Verbs with a penultimate अ, when they have the letter of reduplication the same as the first letter of the root, and end with a single consonant, lose the reduplicated letter, and change the अ to ए where *vridddhi* is not required ; as, शप्, *to curse*, शशाप, शेषतुः, शेषुः, &c. तन्, *to extend*, ततान, तेनतुः, तेनुः, &c.

Thus also are inflected पप्, *to see, to string* ; तृ, *to pass over* ; अप्, *to be ashamed* ; दम्, *to command, boast* ; फल्, *to bear fruit* ; भज्, *to worship*, and मृश्, *to kill*.

दद्, *to give*, शश्, *to jump*, and verbs with an initial व are exceptions to the above rule ; as, दददे, दददाते, दददिरे, &c.

Verbs with the characteristic ण, and जृ, *to be old* ; राध्, meaning *to kill* ; वस्, *to vomit*, and अस्, *to liberate*, have two forms ; as, फण् (ण), *to do or move*. 3d, पफाण, पफणतुः फेणतुः, पफणः फेणः. 2d, पफणिथ, फेणिथ, &c. राज् (ण, ज), *to shine* ; रराज, रराजतुः रेजतुः, रराजुः रेजुः, &c. These, from the first example, are called फणादि *phanádi*.

Roots with a penultimate short vowel require *guna* ; as, दिष्, दिद्वेष, &c. बध्, बरोध, बरुधतुः, बरुधुः, &c. ढह् ; ततर्ह, तढहृतुः, तढह्रः, &c. तुद्, तुतोद, तुतुदतुः, तुतुदुः, &c.

Those having the penultimate long by nature or position undergo no change in the penultimate ; as, याच, ययाच, ययाचतुः ययाचुः, &c. जीव्, *to live* ; जिजीव, जिजीवतुः, जिजीवुः, &c. वव्, *to go* ; ववव्, ववव्वतुः ववव्वुः, &c.

Verbs having इय and उव in the reduplication, change them to ई and ऊ where *guna* is not admitted ; as,

| ACTIVE. | | | |
|---------|------------|--------|---------|
| | Singular. | Dual. | Plural. |
| 3. | इयाज | ईजतुः | ईजुः |
| 2. | इयजिथ, इयल | ईजथुः | ईज |
| 1. | इयाज, इयज | ईजिव | ईजिम |
| MIDDLE. | | | |
| | Singular. | Dual. | Plural. |
| 3. | ईजे | ईजाते | ईजिरे |
| 2. | ईजिथे | ईजाथे | ईजिधे |
| 1. | ईजे | ईजिवहे | ईजिमहे |

So इव् ; इयेव, ईवतुः ईवुः, &c. उख् ; उवोख, ऊखतुः, ऊखुः, &c. वप् ; उवाप, ऊपतुः, ऊपुः, &c.

वे, *sew*, has two forms; as, 3d, उवाच, जवतुः, जयतुः, जवुः, जयुः. 2d, उवयिष्य, &c. It also makes वचौ, ववतुः, ववुः, &c.

Verbs of the tenth conjugation form the Perfect by affixing आ to the root, and adding to it the Perfect tense of the verb अस्, भू, *to be*, or क्, *to do*; as,

ACTIVE AND MIDDLE.

| Singular. | Dual | Plural. |
|---------------|-------------|------------|
| 3. चोरयामास | चोरयामासतुः | चोरयामासुः |
| 2. चोरयामासिथ | चोरयामासथुः | चोरयामास |
| 1. चोरयामास | चोरयामासिव | चोरयामासिम |

ACTIVE AND MIDDLE.

| Singular. | Dual. | Plural. |
|------------------|----------------|---------------|
| 3. चोरयाम्बभूव | चोरयाम्बभूवतुः | चोरयाम्बभूवुः |
| 2. चोरयाम्बभूविथ | चोरयाम्बभूवथुः | चोरयाम्बभूव |
| 1. चोरयाम्बभूव | चोरयाम्बभूविव | चोरयाम्बभूविम |

ACTIVE.

| Singular. | Dual. | Plural. |
|-----------------|----------------|---------------|
| 3. चोरयाश्चकार | चोरयाश्चक्रतुः | चोरयाश्चक्रुः |
| 2. चोरयाश्चकर्थ | चोरयाश्चक्रथुः | चोरयाश्चक्र |
| 1. चोरयाश्चकार | चोरयाश्चक्रव | चोरयाश्चक्रम |

MIDDLE.

| Singular. | Dual. | Plural. |
|-------------------|----------------|----------------|
| 3. चोरयाश्चक्रे | चोरयाश्चक्राते | चोरयाश्चक्रिरे |
| 2. चोरयाश्चक्रेथे | चोरयाश्चक्राथे | चोरयाश्चक्रुः |
| 1. चोरयाश्चक्रे | चोरयाश्चक्रवहे | चोरयाश्चक्रमहे |

Thus also are inflected in the Perfect, verbs contain-

ing more than one vowel, derivative verbs, *अय्, to go*, and *दय्, to take*.

उष्, *to burn*, काश् and कास्, *to shine*, ऊ, *to sacrifice*, भी, *to fear*, भृ, *to nourish*, and ह्री, *to be ashamed*, have two forms ; as, उवोष, उवोषामास, चकास, चकाषामास ; जुह्व, जुह्वामास ; विभाय, विभयामास ; अश्नाय, अश्नामामास.

When the perfect अस् and भू are added to the Passive, they are used in the Middle voice ; as, चोरयामासे, चोरयामासते, चोरयामासिरे, &c. So चोरयाम्बभूवे, &c.

With this exception the Passive is always the same as the Middle in the Perfect tense.

3d. Of the Finals.

Every verb with a final consonant has अ inserted in it, in the Perfect tense ; as, तन्, *to extend*, ततान, &c.

Verbs ending with आ or a diphthong are inflected in the following manner ; as, दा (अ), *to give*.

ACTIVE VOICE.

| | Singular. | Dual. | Plural. |
|----|------------|-------|---------|
| 3. | ददौ | ददतुः | ददुः |
| 2. | ददाथ, ददिथ | ददथुः | दद |
| 1. | ददौ | ददिव | ददिम |

MIDDLE VOICE.

| | Singular. | Dual. | Plural. |
|----|--------------|--------|-----------------|
| 3. | ददे | ददाते | ददिरे |
| 2. | ददासे, ददिषे | ददाथे | ददाध्वे ददिद्वे |
| 1. | ददे | ददिवहे | ददिमहे |

So धा, *to hold*, दधौ ; धे, *to drink*, दधौ ; गे, *to sing*, जगौ ;
हो, *to cut*, चहौ, &c.

Verbs having इ—ऋ final, change them to आय, आव, and आर for the active, and to इये, उवे, and ऐ, for the middle ; as,—

क्री, *to buy*, Active चिक्राय, चिक्रियतुः, चिक्रियुः, &c. Middle चिक्रिये, चिक्रियाते, चिक्रियिरे, &c. सु, *to aim* ; Active सुषाव, सुषुवतुः, सुषुवुः, &c. Middle सुषुवे, सुषुवाते, सुषुविरे, &c. भृ, *to fill* ; Active बभार, बभतुः, बभुः, &c. Middle बभे, बभ्राते, बभ्रिरे, &c.

दृ, *to tear*, पू, *to fill*, and मृ, *to injure*, have two forms in the dual and plural ; as, ददार, ददरतुः, ददतुः, ददधः, ददुः, &c.

All verbs insert इ in the 2nd singular of the Perfect Active ; those ending with ऋ are exceptions. Those ending with a vowel, those which drop a penultimate अ in the Perfect, and those which do not insert इ in the Future, have two forms. As, ययाचिथ ; बभर्थ ; ददाथ, ददिथ ; दिदेष्ठ, दिदेषिथ ; शशप्थ, शेषिथ.

हु, *to go*, श्रु, *to hear*, सु, *to praise*, and व्यु, *to ooze*, do not take इ. Verbs ending with ऋ ; क, *to make a noise*, दु, *to heat*, घु, *to go, aim*, जु, *to praise*, ह and खे, *to skreen*, take it alone, as दुद्ग्राथ, मुग्ग्राथ, खरविथ.

A penultimate आ formed from a short vowel, may be long or short in the 1st person singular ; as, तताव or ततन ; सुषाव or सुषव.

The perfect tense, though sometimes used like the imperfect and indefinite, yet commonly denotes a more distant period of time, or a period perfectly past

and unconnected with any other event ; as, सर्वे जाकनि-
बद्धा बभूवुः, *all were caught in the net.* राजहंसाक्षयो
राजा तत् शशासारिशसनः, *a foe-subduing king named*
Kújahansa, governed that (city). यथेष्टदेशान् गम्यो, *he*
traversed many countries. कपोतराजो विपति विसर्पस्तांस्त-
खुलकणान् अवलोकयामास, *the chief of the pigeons moving*
in the air saw the grains of rice.

The following verbs are irregular in the Perfect :—

खन् (ञ), *to dig.* 3. चखान, चखन्तुः, चखुः. 2. चखनिथ, चखन्थुः, चख.
1. चखान चखन, चखिव, चखिम. Mid. 3. चखे, चखान्त, चखिरे, &c.

चि (ञ, न,) *to collect.* 3. चिचाय चिकाय, चिच्यतुः चिक्कतुः, चिच्युः चिक्कुः.
2. चिचेथ चिचियथ चिकेथ चिकियथ, चिच्युः चिक्क्युः, चिच्य चिक्क.
1. चिचाय चिचय चिकाय चिकय, चिचिव चिक्किव, चिचिम चिक्किम.

जि, *to conquer.* 3. जिगाय, जिग्यतुः, जिग्युः. 2. जिगेथ जिगियथ, जिग्युः,
जिग्य. 1. जिगाय जिगय, जिगिव, जिगिम.

दे (ङ,) *to nourish.* 3. दिग्ये, दिग्याते, दिग्यिरे. 2. दिग्येथ, दिग्याथे, दिग्यिथे.
1. दिग्ये, दिग्यिवहे, दिग्यिमहे.

द्युत् (ङ,) *to shine.* 3. दिद्युते, दिद्युताते, दिद्युतिरे, &c. So ष्यात्, *to enlarge.*
3. पिष्ये, पिष्याते, पिष्यिरे, &c.

रश् (य,) *to injure.* 3. ररन्थ, ररन्थतुः, ररन्थुः. 2. ररन्थिथ, ररन्थ्युः, ररन्थ.
1. ररन्थ, ररन्थिव ररन्थे, ररन्थिम ररन्थे.

वे (ञ,) *to conceal.* 3. विव्याय, विव्यतुः विव्ययतुः, विव्युः विव्ययुः. 2. विव्य-
यिथ, विव्ययुः विव्यययुः, विव्याय विव्यय. 1. विव्याय विव्यय, विव्याय विव्ययिव,
विव्यिम विव्ययिम. Mid. विव्ये.

ठिब, *to spit.* 3. ठिठेव ठिठिव तिठेव तिठिव, ठिठिवतुः तिठिवतुः, ठिठिवुः
तिठिवुः, &c.

स्वप् (क,) *to sleep.* 3. सुस्वाप, सुषुपतुः, सुषुपुः. 2. सुस्वपिथ, सुषुपयुः, सुस्वप.
1. सुस्वाप सुस्वप, सुषुपिव, सुषुपिम.

वि (न,) *to place.* 3. जिचाय, जिच्यतुः, जिच्युः, &c. like जि.

THE FIRST FUTURE.

The First Future tense is formed by uniting with the root ता or इता ; as, शप्, शप्ता ; याच्, याचिता.

Verbs with the characteristic औ, and those ending with आ, इ, ई, उ, ऋ, or a diphthong, take ता ; all others take इता ; those having the characteristic ऊ, have both forms. As, द्विष् (ल, ज, औ), *to envy*, द्वेष्टा ; दा, *to give*, दाता ; क्री, *to buy*, क्रेता ; श्रु, *to hear*, श्रोता ; क्, *to do*, कर्त्ता ; ध्व, *to destroy*, ध्वता ; याच्, *to ask*, याचिता ; धिष् (ऊ,) *to accomplish*, सेधिता, सेद्धा.

त्रि, *to serve* ; डी, *to fly* ; घृ, *to mix* ; षु, *to ooze* ; चु, *to sneeze* ; क्षु, *to whet* ; and ह, *to serve, skreen*, are exceptions to the above rule ; as, त्रयिता, &c.

चाय, *to worship* ; गु, *to praise* ; हु, *to heat* ; धु and धू, *to tremble* ; निष्कुष, *to extract* ; व्याच्, *to increase* ; ब, *to make a noise* ; घ, *to go, aim, bathe* ; and वृ, *to bring forth*, have two forms in the Futures ; as, चाता, चायिता, &c. अश्, *to eat* ; इष्, *to desire* ; तु, *to injure* ; ऋ, *to fill*, (1st conjugation) ; रिष्, *to kill* ; बष्, *to be angry* ; लुम्, *to be distracted* ; वस्, *to clothe* ; श्रुच्, *to grieve* ; षच्, *to endure* ; and हृ, *to praise*, have two forms, but only in the 1st Future.

इ—ऋ final require *guṇa* and the diphthongs ए and ऐ become आ ; as, डी by *guṇa* डे+इता=डयिता ; घृ, वयिता ; वृ, वयिता ; भ्र, भर्त्ता ; गै, *to sing*, गता.

इ, उ, and ऋ, when penultimate and followed by a single consonant, require *guṇa* ; as, द्विष्, द्वेष्टा ; द्युत्, *to shine*, द्योतिता ; वृत्, *to be*, वर्त्तिता.

क्षप्, *to plow* ; क्षप्, *to satisfy* ; हप्, *to be proud* ; ऋष्, *to advise* ; ह्रप्, *to move* ; and स्पर्श, *to touch*, have two forms ; as, कर्हो or कर्हटा, तर्हो or तर्हटा, &c.

Verbs with the characteristic शि do not admit *guṇa* in the Future and its formatives; as, कुट् (शि) *to be crooked*, कुटिता. अकुटीत, &c.; शु (शि) *to praise*, नुविता. These are of the sixth conjugation and from the first example are called कुटादि *kutādi*. The other verbs of this class are :

कुच् *to contract.*

जुट् *to bind.*

कुड् *to be childish.*

डिप् *to throw.*

खड् *to be thick.*

तुट् *to make a riot.*

गज् *to sound.*

तुड् *to inflict pain.*

गुड् *to make effort.*

वुट् *to cut.*

गुड् *to preserve.*

पुड् *to abandon.*

चुट् कुट् *to cut.*

स्फुट् *to bud, expand.*

कुर् *to cut.*

स्फुर् *to throb.*

मुच्, *to lose sensation*; दुच्, *to injure*; ष्युच्, *to satisfy*, and व्यिच्, *to be affectionate*, are regular, when क्ता is added, but have two forms with ता; as, मोक्षिता मोक्षा or मोक्षया.

बुच्, *to bind*, makes बद्धा; सि *to throw*, and मी, *to kill*, make मीता; लुम् (श) *to be distracted*, लुम्भा; बह्, *to bear*, बोद्धा; विज्, *to fear*, विजिता; वच्, *to bear, suffer*, सञ्जिता and सोद्धा; दज्, *to create*, दध्ता.

The Active, Middle, and Passive are alike in the Future: they differ only in the inflections, which are the same whether the Future is formed by ता or इता; as, याचिता, याचितारौ, याचितारः; देष्टा, देष्टारौ, देष्टारः.

Verbs ending with a vowel form an exception to this rule in the Passive voice: they may always take क्ता, and have two forms; as, चि,

to collect, चायिता or चेता; यु, to mix, यायिता or ययिता; ऋ, to nourish, भारिता or भर्ता.

When there are two forms in the Active, there are three in the Passive; as, बु, to aim, सायिता, सयिता, and सोता.

The first future tense relates to some definite time or event after the present day; as, ग्वा गन्तास्मि, *I shall go to-morrow*. ह्येता ते हृदयग्रथिं, *He will cut the knot of your heart*, i. e., will certainly solve all your doubts. अथासौ युगसन्ध्यायां दस्युप्रायेषु राजषु । जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥ *Then in the twilight of the dispensation, when almost all kings are villains, will be born of Vishnu Yashas, the lord of the world, Kalki.*

THE SECOND FUTURE.

The Second Future tense is formed from the First by changing ता into स्यति for the Active, and स्यते for the Middle and Passive; as, याचिता, याचिष्यति याचिष्यते; देष्टा, देष्ट्यति देष्ट्यते; भ्रष्टा, भ्रष्ट्यति भ्रष्ट्यते.

Verbs with a final ऋ change it to ऋर् and insert इ in the second future, though they do not admit it in the first; as, ऋ, to nourish, भर्ता, भरिष्यति भरिष्यते; कृ, to do, कर्त्ता, करिष्यति करिष्यते.

कृत्, to cut; कृत्, to injure; कृद्, to play; कृद्, to disregard, and, कृत्, to dance, have two forms; as, कर्त्तिष्यति or कर्त्तस्यति, &c.

Deponent verbs with the characteristic व have, besides their regular form, the Active also in this tense; they do not admit the insertion of इ in the

Active form. As, वृत् (ड, ण, व, ड,) *to be*, वर्त्तिता, वर्त्तिष्यते
Active वर्त्तति.

When there are two forms in the 1st Future, there are also two in the 2nd Future ; as, सविता, सोता; सविष्यति, सोष्यति.

The second Future is used to express a future event indefinitely, or without defining when it shall commence ; as, नगरं गमिष्यामः, *we shall go to town*. सोढस्माकं पाशांश्चेत्स्यति, *he will cut asunder our bonds*. तव पाशं हिनमि, अनन्तरमप्येषां बन्धनं ह्येत्यामि, *I now cut your bonds, and I will afterwards cut theirs to the extent of my ability*.

THE INDEFINITE.

The Indefinite is formed from the 1st Future by prefixing the augment अ, and changing the final termination.

In the Active इता is changed to ईत्, and ता to सीत्. In the Middle इता is changed to इष्ट; and ता, preceded by a vowel, is changed to क्त, but preceded by a consonant, only shortens the final vowel. As, याचिता, अयाचीत् अयाचिष्ट; वे, *to sew*, वाता, अवासीत् अवास्त; शप्ता, अशाप्तीत्, अशप्त.

The vowels remain the same as in the Future, before ईत् and इष्ट. Every vowel requires *vriiddhi* before सीत्, and *guṇa* before क्त; but neither *guṇa* nor *vriiddhi* when ता is changed to त. As, बुध्, *to under-*

stand; बोधिता, अबोधीत् अबोधित्; ज्ञेता, अज्ञेधीत् अज्ञेत्; रोद्धा, अरौत्सीत् अरुद्ध.

When इ is inserted in the Future, the different inflections of the Indefinite are added, as in याच्; when it is not, they are united with the root, ending with either a vowel or consonant, as may be seen in the examples of the conjugations अभार्षीत्, असावीत्, अक्रीषीत्, &c. अद्विच्छत्, अग्राप्सीत्, अतौत्सीत्, अरौत्सीत्.

Verbs ending with आ insert इ in the Active where *guṇa* is not required; as, स्ना, *to bathe*. Future, स्नाता, अस्नासीत्, अस्नासिष्टां, अस्नासिष्ठाः, &c. The Deponents are regular; as, मा, (ङ,) *to measure*. Future, माता, अमास्त, अमासातां, अमासत.

घ्रा, *to smell*, क्षा, *to cut*, श्ना, *to sharpen*, and ध्वा, *to destroy*, have two forms; as, अघ्रासीत्, and अघ्रान्, अघ्रानां, अघ्नः, &c. declined like the Potential mood of the second conjugation.

दा, *to give*, द्वा, *to cut*, धा, *to hold*, पा, *to drink*, and स्था, *to stand*, have only the latter of the above forms; as, 3. अदात् अदातां अदुः 2. अदाः अदातं अदात 1. अदां अदाव अदाम; Middle, 3. अदित, अदिषातां, अदिषत, 2. अदिषाः, अदिषायां, अदिष्वं or अदिङ् 1. अदिषि, अदिष्वहि, अदिष्वहि. धे, *drink*, has both the above forms and also a third; as, अदधत्, अदधतां, अदधन्, &c. like अयाचत्. So स्था, *to be famous*, makes अस्तत्, अस्ततां अस्तन्, &c. and क्षे, *to dare*, अकृत्, अकृतां, अकृन्; Middle, अकृत and अकृस्त.

भी, *to fear*, has two forms in the second person singular, when preceded by मा as मा भैः or मा भैषीः, *do not fear*.

Verbs ending with ऋ substitute त for स्त, and do not admit *guṇa* in the Middle; as, भक्षी 3. अभक्षत, अभक्ष-

वातां, अभवत, 2. अभयाः, अभयाथां अभयं, 1. अभयि, अभयहि अभयहि.

Verbs ending with ऋ, वृ, *to skreen*, and कृ, *to cover*, have three forms; as, वृ, अवृत, अवरिष्ट, अवरोष्ट, &c.

Verbs composed of two consonants with a penultimate अ, and the last consonant a single one, may have the अ long or short before ईत्; but if the अ is followed by र, ल, or व in the Future, it must always be long. As, लब् (ज्) *to desire*; लषिता, अलषीत् or अलाषीत्. त्सर, *to be crooked*; त्सरिता, अत्सारीत्. फल, *to bear fruit*; फलिता अफालीत्; सु, सविता, असावीत्.

Roots with the characteristic ए, and those with a final म, य, or ह, do not change the अ to आ before ईत् or सीत्. As, चद् (ए, ज्) *to beg*; अचदीत्. यम् (औ), *to cease*; अयंसीत्. वम्, *to vomit*; अवमीत्.

गृञ्, *to go*, and बद् (ज्), *to speak*, always change the अ to आ; कृञ्, बध्, and शस्, *to injure, kill*, never do.

Verbs with श्, घ्, ह् final, and इ, उ, ऋ penultimate, when they form the Future by ता, shorten the Penultimate and add सत् and सत in the Indefinite. As, द्वेष्टा; अद्विद्यत्, अद्विद्यतां, अद्विद्यन्. Middle, अद्विद्यत, अद्विद्योतां, अद्विद्यन्त, &c. So विश् (श्, औ), *to enter*; वेष्टा, अविद्यत्. बृह् (औ), *to grow, mount*; रोढा, अबृहत्, &c.

स्निग्, takes this form only when it means *to embrace*; and दिह्, *to plaster, to smear*; लिह्, *to lick*, and दुह्, *to milk*, have two forms in the 3d person singular of the Middle; as, अस्निद्यत्; अस्निद्यत् and अदिग्; अस्निद्यन् अस्निद्य; अस्निद्यन् अस्निद्य, अस्निद्यतां, अस्निद्यन्, &c.

When there are two forms in the Future, there are two in the Indefinite; and when the Future is irregular, the Indefinite is so also. As, विध् (ऊ), *to accomplish*; सेडा, सेधिताः असेहीत् and असेधीत् मि, *to throw*; माता, अमासीत्. छध् (औ), *to plough*; कर्था and कथा, अकादीत् or अकादीत्; कुटिता अकुटीत्.

धृ, *to tremble*, and वृ, *to aim*, are exceptions in the Active; and हु, *to praise*, in the Active and Middle; as, अखावोत् and अखोह. Those which have two forms only in the 1st Future, have only the regular form in the Indefinite; as, अश्, *to eat*; अशिता, अष्टा, अशीत्, &c.

Roots with the characteristic लृ change इता or ता to अत्, and with the exception of a final ऋ or ॠ, admit neither *guṇa* nor *vriḍḍhi* in the penultimate; those with the characteristic इर्, in addition to the above, have also their own regular form. As, पुष् (ष, लृ, औ), *to nourish*; पोष्टा, अपुषत् अपुषतां अपुषन् 2. अपुषः अपुषतं अपुषत 1. अपुषं अपुषाव अपुषाम. मुह् (य, उ, लृ,) *to be foolish*; मोहिता, अमुहत्. जृ (य, इर्,) *to be old*; जरिता, अजारीत् and अजरत्. These verbs are of the fourth conjugation, and from the first example are called पुषादि *pushādi*. The other words of this class are :

अस् *to throw, cast.*

कुस् *to embrace.*

उष् *to assemble.*

कृष् *to be lean.*

ऋध् *to increase.*

क्रुध् *to be angry.*

कुप् *to be angry.*

क्लिद् *to be slimy.*

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| क्षिद् to let loose. | मुस् to break. |
| क्षुध् to be hungry. | मुह् to be foolish. |
| क्षुभ् to be agitated. | यस् to endeavour. |
| गुप् to disturb. | युप् to disturb. * |
| ग्रध् to be greedy. | रध् to hurt. |
| जस् to let loose. | रुप् to disturb. |
| डिप् to throw. | रुध् to be angry. |
| तस् idem. | लुट् to roll about. |
| तुम् to hurt. | लुप् to be lost. |
| तुष् to please. | लुभ् to covet. |
| ढप् to be satisfied. | वस् to fix, rest. |
| ढष् to thirst. | विस् to convey. |
| दस् to toss. | वुस् to cast off. |
| दुष् to be corrupt. | शुध् to be pure. |
| दुह् to injure. | शुष् to dry. |
| जुष् to burn. | स्निष् to embrace. |
| भंश् to fall down. | विध् to be perfect. |
| भंश् idem. | शिध् to be bland. |
| मस् to weigh. | हृष् to rejoice. |

When ह् is affixed to Deponent verbs, they take both the Active and Middle forms; as, द्युत्(ड, ह्,) to shine; द्योतिता, अद्योतिह्; Act. अद्युतत्, अद्युततां, अद्युतन्, &c. These are of the first conjugation and from the first example given, are called द्युत्यादि *dyutyádi*. The other words of this class are:

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| ह्यप् to be able. | लुट्, लुठ् to rob. |
| क्षुभ् to agitate. | वृत् to be. |
| घुट् to exchange. | वृध् to grow. |
| खम् to hurt. | शुभ् to be beautiful. |
| तुम् idem. | शुध् to break wind. |
| ध्वंस् to fall. | श्वित् to be white. |
| भ्वंस idem. | ख्विद् to sweat. |
| मिद् to be unctuous. | स्यन्द to drop. |
| रश् to shine. | खम् to trust in. |
| रट् to resist. | ख्वंस् to fall. |

अष् (य र्), to throw, makes आसीत् and अस्यत्; रष् (य, ल, ऊ), to injure, अरम्भत्; पत् (ल), to move, अपपत्; शास् (ल, क्षु), to govern, अशिषत्, क्षिप् (श, प, ज, षौ), to plaster, अलिपत्; Middle, अजिप् and अलिपत्. So सिष्, to sprinkle, असिचत्, असिक्त and असिचत्; विष्, to throw water, अविषत् अविचत्. ह, to move, सञ्जा, असार्जीत् and असरत्. क्षम् (ह), to stop up, अक्ष्णीत्, अक्षभत्.

Verbs of the 8th conjugation ending with न or ण may have two forms in the 2nd and 3rd persons singular of the middle. As, 3. अतनिह, अतत 2. अतनिहः अतथाः. वन्, to give, for the last form makes असात, असाथाः, &c.

ताष्, to nourish; दीप्, to shine; याष्, to enlarge; पूर, to fill, and बुष्, to know, have two forms in the 3d person singular of the Middle. As, अतायि or अतायिह, अतायिषतां, अतायिषत्, &c. पदु (य, षौ, ह) makes अपादि, अपत्यातां, अपत्यत्, &c.

Verbs of the 10th conjugation, in addition to the augment, take also the reduplication, and change यिता to त् and त. The long vowel before the यिता,

if such exist, must always be changed to the corresponding short one, before the reduplication is made, and the reduplication made according to the rules laid down for the formation of the perfect tense.*

If the penultimate be long by nature or position, the vowel of reduplication in the antipenultimate will be short; but if short by nature or position, it will be long; as, काल् (क, त्), *to count time*, कालयिता, अचकालत्. चुब् (कि, इ), *to kiss*, चुम्बयिता, अचुचुम्बत्. चुर (कि), *to steal*, चोरयिता, अचूचुरत्. कुप् (क), *to shine*, कोपयिता, अचूकुपत्.

मन् (क, इ), *to advise*, makes अमिमन्तत्. So तन् (क, इ), *to support a family*, and यच् (क, इ), *to contract*. साम् (क), *to comfort*, makes अससामन् and असोषमन्.

Verbs with a penultimate अ or ऋ, preceded and followed by a single consonant, have two forms in the reduplication; as, कण् (क), *to wink*, कणयिता, अचीकणत् and अचकणत्. शृध् (क), *to laugh at*, अशशृद्धत्, अशीशृधत्.

Verbs with the characteristic त् have the vowel of the reduplication short; as, कल् (क, त्), *to count*, कलयिता, अचकलत्. मुख (त, क), *to advise*, मुखयिता, अजुगुखत्. Among other verbs of this class are the following common ones:—

* Verbs ending with consonants may be formed from the root immediately by doubling the first syllable, prefixing the augment and adding the terminations; but those ending with vowels, on account of certain alterations or additions, must be formed from the present or future.

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| कल to count. | पुट to contract. |
| कुट to contract. | मृग to seek. |
| कुह to astonish. | रच to make. |
| गद to speak. | वट to surround. |
| गुण to advise. | वर to choose. |
| गृह to take. | शठ to speak ill. |
| ध्वन to sound. | अथ to be weak. |
| पट to tie. | स्तन to sound. |
| पद to go. | स्पृह to desire, envy. |
| पश to tie. | खर to sound. |

कथ, to speak, गण, to count, and रह, to leave, have both forms ; as, अचकथत् and अचीकथत्, &c. कृत् (क), to sound, celebrate, makes कीर्त्तयिता, अचीकृतत्, and अचिकीर्त्तत्. छप् (त् क), to be weak, makes अचीक्षपत्.

Verbs beginning with a vowel lengthen it by *vridhhi*, insert इ, and reduplicate the final consonant ; as, अर्ह (क), to kill, आर्हिदत्.

Verbs ending with आ add प to the root, shorten the आ, and for the reduplication of it take ई before a single consonant and इ before a double one ; as, वा (क), to enjoy, move, serve, वापयिता, अवीवपत्. ज्ञा (क), to command, ज्ञापयिता, अजिज्ञपत्.

In like manner other verbs ending with vowels take ई or इ in the reduplication ; as, चि (क), to collect, चाययिता, अचीचयत्. मी (क), to move, know, माययिता, अमीमयत्.

यु (क, ड), *to deride*, यावयिता, अयीयवत्. भू (क, ड), *to obtain*, भावयिता, अबीभवत्. धृ (क), *to hold*, धारयिता, अदीधरत्. पू (क), *to fill*, पारयिता, अपीपरत्.

त्रि, *to serve*, द्रु वु, *to move*, are like verbs of the 10th Conjugation in the Indefinite. As, अशित्रियत्, अद्रुद्रुवत्, अवुवुवत्.

In the Passive voice verbs having a final vowel, with the exception of the 3d sing., have two forms: those that have two forms in the Future have three in the Indefinite; as, क्री, अक्रायि, अक्रायिषातां अक्रेषातां, अक्रायिषत अक्रेषत. वृ, असावि, असविषातां असाविषातां असोषातां, असविषत असाविषत असोषत. भृ, अभारि, अभारिषातां अभर्षातां, अभारिषत अभर्षत, &c. So verbs of the 10th Conjugation; as, चूर्, अचोरि, अचोरयिषातां अचोरिषातां, अचोरयिषत अचोरिषत, &c. The others are the same as the Middle, exception in the 3d person singular; as, तुद्, अतोदि, अतुत्सातां अतुत्सत.

Verbs ending with आ add य in the Indefinite Passive; as, मा, *to measure*; Fut. माता; Indef. अमायि.

Roots ending with अम् and inserting इ in the Future, do not change अ to आ in the Indefinite Passive; as, शम्, *to appease*; अशमि. वम्, *to vomit*; कम्, *to desire*; आचम्, *to sip, to do*; are exceptions. अम्, *to be sick*; यम्, *to cease*; and विश्रम्, *to rest*, have both forms.

भञ्ज्, *to break*, makes अभञ्जि and अभाञ्जि; लब्ध्, *to gain*, makes अलब्धि and अलाब्धि; but with a preposition, only the first form is used; as, प्रलब्धि. तप्, *to heat*, makes अतप्.

Verbs in the Indefinite Passive are sometimes used in a reflective sense ; as, असेचि हस्ती खयमेव, *The elephant pours water on himself*. Those ending with a vowel when so used, have two forms. As, कृ, *to do*, अकारि or अकृत ; also दुह्, *to milk*, makes अदोहि and अदुग्ध.

पच्, *to cook*, and बध्, *to shut*, are like the Middle ; as, अपक्त, अवरु-

क्, *to throw*, makes अकोर्छ ; गृ, *to vomit*, अग्रीर्ह ; यन्, *to string together*, अपयिष्ट ; तस् (इ), *to adorn*, अतंसिष्ट ; बभू, *to bow*, अभनंस ; श्रय्, *to free*, अश्रयिष्ट ; श्रि, *to serve*, अश्रित्रियत and अश्रायिष्ट ; व्यु, *to ooze*, अस्त्रोष्ट and अस्त्राविष्ट.

The indefinite represents the act as past, but leaves the precise point of time when it occurred undefined ; as, अभून् नृपः, *There was a king*. सो ऽध्यैष्ट वेदां स्त्रिद-
शानयष्ट पितृनताप्सीत् सममंस्तबन्धून् । व्यजेष्ट षड्वर्गमरंस्त नीतौ
समूलघातं न्यवधीदरींश्च ॥ *He read the Vedas, worshipped
the gods, satisfied his forefathers, honoured his friends,
subdued his senses, delighted in equity, and extirpated
his enemies by the roots*. यदाश्रौषं दिग्जये पाण्डुपुत्रै
र्वशीकृतान् भूमिपालान् प्रसह्य । महाक्रतुं राजसूयं कृतञ्च तदा
नाशंसे विजयाय सज्जय ॥ *When I heard that the kings were
forcibly subdued by the sons of Pándu in their extensive
victory, and that the great sacrifice Rajsúya had been
completed, then, O Sanjaya, I had no doubt of final
defeat*.

The Precative.

The Precative mood takes यात् for the ता or इता

of the Future Active, and सीष्ट instead of the ता of the Middle. In the Active the final of the root reverts to its original state, and in the Middle a final ऋ does not admit *guṇa*, when the Future is formed by ता. *Guṇa* is not admitted in the penultimate, except when the verb takes it throughout, as in the 1st and 10th Conjugations; thus, याचिता, याच्यात्, याचिषीष्ट; देष्टा, दिष्यात्, दिक्षीष्ट; भर्त्ता, भ्रियात्, भ्रषीष्ट; सविता or सोता, स्रयात्, सविषीष्ट, सोषीष्ट; चोरयिता, चोर्यात्, चोरयिषीष्ट.

Verbs ending with आ or a diphthong, if a double consonant precedes, have two forms in the Active voice; as, ब्रा, *to smell*, ब्रायात् and ब्रेयात्.

दा, *to give*; धा, *to hold*; मा, *to mete*; पा, *to drink*; ष्ठा, *to stand*; ञा, *to abandon*; षे, *to drink*; गै, *to sing*; ह्री, *to cut*; षो, *to destroy*; change their finals to र before यात्; as, देयात्, &c.

Verbs with the characteristic ऐ change a penultimate य to इ, and व to उ, in the Active; as, यज्, *to sacrifice*, हन्यात्; वप्, *to sow*, उप्यात्; वे, *to sew*, ऊयात्; डे, *to dare*, ह्रयात्.

खन्, *to dig*, and सन्, *to give*, make खन्यात्, खान्यात्; सन्यात्, सान्यात्. वे to screen, makes वीयात्.

The precative or benedictive mood is used to express a blessing or a good wish; as, चिरकालं जीवात्. *Long may he live.* तव कल्याणं भूयात्, *Happy may you be.* कल्याणानि क्रियामुक्ते, *May they do (be productive of) good.*

The Subjunctive.

The Subjunctive mood is formed from the 2d Future by prefixing the augment, and changing ति to त् and ते to त; as, याचिष्यति or ते, अयाचिष्यत्, अयाचिष्यत. When there are two forms in the future, there are the same in the subjunctive.

The subjunctive or conditional form represents a thing under a supposition or condition, and is generally preceded by यदि or चेत् *if*, and followed by तदा or तर्हि *then*, and may be applied either to past or future events; as, यदि शिला कोमलाभविष्यत् तदा शृगालैरप्यभक्षिष्यत *If the rock had been soft, they also had been eaten by the jackals.* यदि भवानत्रास्यास्यत् तर्हि मम भ्राता नामरिष्यत्, *If thou hadst been here, my brother would not have died.* त्वच्चेत् गृहं नायास्यस्तदाशोचिष्यः, *If you do not go home, you will repent of it.*

The Infinitive.

The Infinitive mood is formed from the Future by simply changing ता to तुं; as, याचिता, याचितुं; द्रष्टा, द्रष्टु.

The infinitive mood is used to express an act in an unlimited manner, and is made to depend on some other verb or word in the sentence; as, स पिपासाकुलितः पानोयं पातुं यमुनाकङ्कमगच्छत्, *He being distressed with*

thirst went to the bank of the Yamuna to drink water. न वक्तुमर्हसि, you ought not to speak. अनयोर्महान् अन्योन्यनिर्गोपजातस्नेहः कथं भेदयितुं शक्यः, How can their great affection arising from mutual intercourse be severed? गन्तुं कालोऽस्ति, It is time to go.

PARTICIPLES.

The Participles are formed from the different tenses of the verbs.

1st. *The Present.*

The Present participles may be formed regularly from the 3d plural of the verb, by changing न्ति or ति to त्, न्ते to मान, and ते to आन. As, याचन्ति or न्ते, याचत्, याचमान; बिभ्रन्ति or ते, बिभ्रत्, बिभ्राण, &c.

The Active participles, when inflected, change त् to न् in the Masculine gender, and those of the first and fourth conjugations insert न् in the Feminine. As, याचत्, Nom. याचन्, याचन्तो, याचत्, &c.

Verbs ending with आ, and those of the sixth conjugation, have two forms in the feminine. As, आ, to look well, to shine; भात्, Nom. भात्, भान्तो or भातो, भात्. So, वृद्धत्, वृद्धन्, वृद्धन्तो or वृद्धतो, वृद्धत्.

All the other Present participles are regularly inflected like Adjectives, except the Continuatives, which are indeclinable. As, दम्बन्, दम्बतो, दम्बन्; याचमानः (नः, ना, नं), &c.

The present participle is used to describe the state of the agent; as, अहमत्र चान्द्रायणव्रतमाचरन् तिष्ठामि, *I am remaining here performing the penance of fasting.*

श्रतल्ये शयानोक्ति, *He is sleeping on a bed of reeds or arrows.* गच्छन् काञ्चनोक्तः, *As he was going, he was seen by the crow.*

The Present Continuative participle is a repetitive formed by adding च् to the root. A penultimate vowel requires *guṇa*, but a final vowel and a penultimate अ, require *vriddhi*. As, देवं देवं, शायं शायं. गै, *to sing*, गायं गायं.

The repetitive present describes the continuance of the agent in the act; as, स्मरं स्मरं नमति, *Continuing to call the divine Being to mind, he worships.*

The participle ending with एलिम् is used in a reflective sense, and is formed by changing यते into एलिम्. * As, याचते याचेलिम्, देक्षते देक्षेलिम्, &c. A final vowel does not admit *guṇa*; आ or a diphthong is lost, and ऋ becomes ए. As, देलिम्, क्रियेलिम्, सुवेलिम्, ज्ञेलिम्, from दा, ज्ञी, घृ, भृ. It is used in a reflective sense; as, पचेलिमाः तण्डुलाः, *The rice cooks itself.*

2nd. The Perfect.

The Perfect participles may be formed from the 3d person plural of the Perfect, by changing उः into वच् and इरे into चान्. As, ययाचुः ययाचस्; Nom. ययाचान्, चुषी, चत्. ययाचिरे, ययाचान्; Nom. ययाचानः, ना, नं.

If a semivowel precedes उः, it reverts to its original state, when वच् is affixed; if a vowel precedes the

consonant with which उः is united, इ is inserted between वस् and the root. As, बभ्रुः, बभ्रवस्. Nom. बभ्रवान् बभ्रुषी, बभ्रवत्. श्रेयुः, श्रेयिवस्. Nom. श्रेयिवान्, श्रेयुषो, श्रेयिवत्.

दाश्, to give, makes दाश्स्; वच्, to endure, साध्वस्; निष्, to wet, मोहस्; and विश्, to enter, विविश्स्, विविशिवस्.

The perfect participle, which it but seldom used, expresses an event that had taken place prior to the one that follows; as, रावणः शृश्रुवान् शत्रून् राक्षसानभ्युपेयुषः स्वयं युयुत्सयांचक्रे, *Ravana having heard that the enemies the Rákshases had arrived, himself desired to fight.*

3rd. The Future.

The participles of the 2d Future are regularly formed from the 3d person singular of the verb, by changing ति to त्, and ते to मान; as, याचिष्यति ते, याचिष्यत् (न्-न्ती-त्) and याचिष्यमाण (णः-णा-णं).

The future participle is used to represent an act that is about to take place; as, वर्त्यत्सिद्धिः *About to have his wish accomplished*, वनं चचार कर्त्तिष्यन् नर्त्यन्निव निरङ्कुशः *He wandered through the wood unrestrained, about to cut it down, like one about to dance*, वर्त्तिष्यमाणमात्मानं सीता पत्यु-रिवान्तके। उदपश्यत तदा *Then Sítá fancied herself as about to be conveyed into the presence of her husband.*

4th. The Indefinite.

The Indefinite participles are formed from the 3d person singular of the verb, by shortening the final vowel for the Passive, adding वत् for the Active and

Middle, and changing त to त्वा for the Indeclinable participles ; as, याचित, याचितवत्, याचित्वा, from the Future याचिता.

In Verbs ending with a vowel, they may be formed by simply adding त ; as, स्ना, *to bathe*, स्नात ; जि, *to conquer*, जित ; क्री, *to buy*, क्रीत ; श्रु, *to hear*, श्रुत ; भू, *to be*, भूत ; भृ, *to nourish*, भृत, भृतवत्, भृत्वा, &c.

The penultimate vowel admits *guṇa* only when इ is inserted in the future ; as, दिष्ट, दिष्टवत्, दिष्ट्वा, from the Future दिष्टा ; द्युत, *to shine*, द्योतित, &c.

Verbs of the 1st, 2nd, and 3rd conjugation that have a penultimate उ and insert इ in the future, have two forms in the Declinable participles ; as, उह्, *to move*, उखित or ओखित ; उखितवान्, ओखितवत्.

Verbs that have an initial consonant, and a penultimate इ or उ, have two forms in the Indeclinable participles when इ is inserted ; as, द्युत्, *to flow out*, ओतित्वा or द्युतित्वा. Those ending with इव always take *guṇa* ; ळष्, *to cry*, and षष्, *to steal*, omit it. ऋत्, *to dare*, छृष्, *to be weak*, ळष्, *to thirst*, and षष्, *to forbear*, have also two forms ; as, ऋतित्वा, ऋतित्वा.

When there are two forms in the Future, there are two also in the Indeclinable participle, but only one in the others ; as, विष्, *to accomplish*, सिद्ध, सिद्धवत्, सिद्धा, and सेधित्वा, from the Future सेधिता and सेधा.

Roots with the characteristic आ take or omit इ in the Declinable participle ; those with ई always omit it : those with उ omit it, but have two forms in the Indeclinable one. As, निद् (य, आ), *to be affection-*

ate, मेदित or मिन्न, &c. चित् (ई) to know, चित्त, चित्तवत्. वृत् (उ,) to be, वृत्त, वृत्तवत् ; वर्त्तिता, वृत्ता.

धृष् (उ,) to be bold, makes धर्षित and धृष्ट ; and ऋष्, meaning to forbear, मर्षित.

If in any part of the verb य is changed to इ, व to उ, or र to ऋ, the same change takes place in the Indefinite participles ; as, यज्, to worship, इष्ट, इष्टवत्, इष्टा. वज्, to bear, ऊढ, &c. स्वप्, to sleep, सुप्त, सुप्तवत्, सुप्ता. So शास, to govern, शिष्ट, &c.

Verbs ending with अस्, that insert इ in the Future, drop the इ, and change the अ to आ in the Declinable participles, but have two forms in the other ; as, क्रम् (उ,) to step, कान्त, कान्तवत् कान्ता, क्रमिता, also irregularly क्रन्ता.

If इ is not inserted, thus ; यस् (औ) to cease, यत, यतवत्, यन्ता, यमिता, from the Future यन्ता.

Verbs of the 5th conjugation ; those with the characteristic औ or गि ; those with a final ऋ, इ, ए ; and those ending with ऐ after a compound consonant, or आ with र for the last letter of the compound, take न instead of त in the declinable participles ; as, घृ, घृण, घृणवत् ; विज् (औ) to fear, विम, विमवत् ; लू (गि) to cut, लून ; तू, to pass over, तीर्ण ; भिद्, to divide, भिन्न ; पूर्, to fill, पूर्ण ; स्रै, to fade, स्नान ; द्रा, to sleep, द्राण, &c.

कुष्, to extract, कुध्, to be hungry, क्लिप्, to be distressed, गुष्, to play, खड्, to rejoice, and खद्, to dig, do not admit गुण when इ is inserted. As, निष्कृषित, कुषित, कुषिता.

Verbs ending with अस् that do not insert इ, and those ending with ण्, ङ्, that do, have two forms in the Indeclinable participle. As रण्, to colour, रक्त रक्तवत्, रक्ता रक्ता, from the future रंक्ता. So मय्, to churn, मयिता and मयिता ; रिन्, to kill, रिफिता रिफिता. लुक्, to hide,

and वञ्च्, *to deceive*, have also two forms; as, लुप्चिन्ता and लुप्चिता.

In the 10th conjugation, the Indeclinable participle differs from the others by retaining the इ, which is inserted in the principal tenses. As, चोरित, चोरितवत्, चोरयित्वा, from the Future चोरयिता.

When a Preposition is prefixed to the root, the Indeclinable participle changes its final termination to त्य after a short vowel, and to य after a long one or consonant; as, संसृत्य, विक्रीय, अभिशप्य, &c. never संसृत्वा, विक्रीत्वा and अभिशङ्त्वा.

आप्, *to obtain*, makes प्राप्य or प्रापय्य; चि, *to waste*, प्रचित्य, प्रचोय; मे, *to barter*, अपमित्य, अपमाय. नि, *to throw*, नी, *to kill*, have only the latter form; as, प्रमाय. लो, *to waste*, प्रलोय, प्रलाय; वे, *to weave*, प्रवाय; वो, *to cover*, प्रवाय; with सं or परि, संवाय or संबोय.

When जि is affixed to a root, or it means *to know*, *to serve*, *to desire*, the Passive participle alludes to Present time; as, शील् (जि) शीलितं, *it is meditated*.

The following is a list of the past or passive participles which are either difficult or irregular in their formation. It must be recollected that it is only necessary when the indefinite participle is required, to add the termination वत् to these.

| Root. | Past participles. | Root. | Past participles. |
|-------|-------------------|-------|-------------------|
| अद्य | अद्य pervaded. | अद्य | अद्य moved. |
| अज | अजित वीत gone. | अज्ज | अज्ज worshipped. |

Root. Past participles.

Root. Past participles.

अद् अत्त, अन्न, जग्ध, *eaten*.क्रूय् क्रूत *stunk*.अम् अमित चान्त *diseased*.क्रम् क्रान्त *gone, past*.अर्द् अर्दित, आर्त्, न्यर्त् *pained*.क्रुध् क्रुद्ध *provoked*.अश् अष्ट *spread*.क्रुष् क्रुष्ट *cried*.अश् अशित *eaten*.क्लाम् क्लान्त *wearied*.आप् आप्त *obtained*.क्लिश् क्लिष्ट क्लिषित *distressed*.इ इत *gone*.क्षम् क्षान्त *made patient*.इन्द् इद्ध *kindled*.क्षि क्षित क्षीण *wasted*.उन्द् उत्त, उन्न *wetted*.क्षिद् क्षिन्न *moistened*.उर्व् उर्ण *injured*.क्षिप् क्षिप्त *thrown*.उल्लाप् उल्लाघ *recovered*.क्षिब् क्षीब *drunk*.ऊर्ण ऊर्णत *covered*.क्षुद् क्षुष्ट *pounded*.ऊय् ऊत्त *woven*.क्षुध् क्षुद्ध क्षुधित *hungry*.ऋ ऋत *gone*.क्षुभ् क्षुब्ध *agitated*.ऋ ऋण *owed*.क्षौ क्षाम *wasted*.ऋष् ऋष्ट *gone*.क्ष्माय् क्ष्मीत *shaken*.कन् कन्न *shined*.खन् खात *dug*.कम् कान्त कामित *desired*.खिद् खिन्न *distressed*.कष् कष्ट *distressed*.गम् गत *gone*.कुष् कुष्ट *extracted*.गाह् गाढ *thickened*.छत् छत्त *cut*.गु गून *voided*.क्षप् क्षप्त *explained*.गुप् गुप्त *preserved*.क्षश् क्षश्त *become lean*.गुर् गुर्ण *laboured*.क्षष् क्षष्ट *ploughed*.गुह् गूढ *hidden*.क्ष क्षीर्ष *scattered*.गुह् गीर्ष *swallowed*.

| Root. | Past participles. | Root. | Past participles. |
|--------|-----------------------------------|--------|---------------------------------|
| गै | गीत <i>sung</i> . | यङ् | नद्ध <i>tied</i> . |
| ग्लै | ग्लान <i>saddened</i> . | शिज् | निक्त <i>cleaned</i> . |
| घुष् | घुष्ट घुषित <i>proclaimed</i> . | शुद् | नुन्न, नुत्त <i>sent</i> . |
| घ्रा | घ्रात घ्राण <i>smelled</i> . | तच् | तक्त <i>pared</i> . |
| चित् | चित्त <i>perceived</i> . | तन् | तत <i>extended</i> . |
| चुर् | चूर्ण <i>calcined</i> . | तप् | तप्त <i>heated</i> . |
| चूर् | चूर्ण <i>Idem</i> . | तुद् | तुन्न <i>tormented</i> . |
| क्वद् | क्वन्न क्वादित <i>covered</i> . | तुर्व् | तुर्ण <i>killed</i> . |
| क्विद् | क्विन्न <i>cut</i> . | तुष् | तुष्ट <i>pleased</i> . |
| कुप् | कुप्त <i>touched</i> . | ढप् | ढप्त <i>satisfied</i> . |
| क्वो | क्वित क्वात <i>cut</i> . | तृ | तीर्ण <i>passed over</i> . |
| जन् | जात <i>born</i> . | त्यज् | त्यक्त <i>abandoned, left</i> . |
| जप् | जप्त जपित <i>meditated</i> . | त्रप् | त्रप्त <i>ashamed</i> . |
| जर्व् | जर्ण <i>killed</i> . | त्रस् | त्रस्त <i>frightened</i> . |
| जुष् | जुष्ट <i>pleased</i> . | त्रै | त्रात त्राण <i>saved</i> . |
| जूर् | जूर्ण <i>decayed</i> . | त्वच् | त्वक्त <i>pared</i> . |
| जृम् | जृम्भ <i>yawned</i> . | त्वर् | तूर्ण त्वरित <i>hastened</i> . |
| जृ | जीर्ण <i>grown old</i> . | त्विष् | त्विष्ट <i>brightened</i> . |
| ज्ञप् | ज्ञप्त ज्ञपित <i>made known</i> . | दंश् | दष्ट <i>bitten</i> . |
| ज्या | जीन <i>decayed</i> . | दम् | दान्त दमित <i>tamed</i> . |
| ज्यो | जीत <i>instructed</i> . | दस् | दस्त दसित <i>tossed up</i> . |
| ज्यो | जीर्ण <i>grown old</i> . | दह् | दग्ध <i>burnt</i> . |
| डी | डीन डीत <i>flown</i> . | दा | दत्त <i>given</i> . |
| यम् | नत <i>bowed</i> . | दिव् | द्युन <i>played</i> . |
| यश् | नष्ट <i>perished</i> . | दिव् | द्युत <i>gamed</i> . |

Root. Past participles.

दिष् दिष्ट *shown*.दिह् दिग्ध *smeared*.दी दीत, दीन *impoverished*.दीप् दीप्त *enlightened*.दु दुत दुन *pained*.दुर्ब् दुर्ण *killed*.दुष् दुष्ट *corrupted*.दुह् दुग्ध *milked*.दृप् दृप्त *proud*.दृम् दृब्ध *affrightened*.दृष् दृष्ट *seen*.दृह् दृढ *made firm*.दृ दीर्ण *torn*.दे दत्त *nourished*.दै दात *cleansed*.दो दित *cut*.द्यै द्यान *despised*.द्राह् द्राढ *awaked*.द्रै द्राण *asleep*.द्विष् द्विष्ट *hated*.धा दित *had*.धुर् धुर्ण *injured*.धुर्ब् धुर्ण *Idem*.धू धूत *shaken*.धूर धूर्ण *hurt*.

Root. Past participles.

दृष् दृष्ट *arrogant*.धे धीत *drunk*.ध्यै ध्यात *meditated*.ध्यै ध्याण *satisfied*.नुद् नुत्त नुन्न *sent*.पच् पक्त *cooked, ripe*.पद् पन्न *gone*.पा पीत *drunk*.पिष् पिष्ट *ground*.पुष् पुष्ट *cherished*.पू पुन, पूत, पवित *purified*.पूय् पूत *stunk*.पूर् पूर्ण, पूरित *filled*.एच् एक्त *mixed*.पु पूर्ण *filled*.प्याय् पीन पीत *grown fat*.प्रच्छ् एष्ट *asked*.प्रा पूर्त्त *filled*.फुल्ल फुल्ल *expanded, blown*.बन्ध् बद्ध *bound*.बुध् बुद्ध *known*.भज् भक्त *worshipped*.भञ्ज् भग्न *broken*.भिद् भिन्न *divided, broken*.भुज् भुक्त *enjoyed*.

| Root. | Past participles. | Root. | Past participles. |
|----------|-----------------------------|-------|-----------------------------|
| भुज् | भुञ्ज bent. | युध् | युद्ध fought. |
| भ्रम् | भ्रान्त wandered. | रञ्ज् | रञ्ज coloured. |
| भ्रृज् | भ्रृष्ट fried. | रम् | रञ्ज engaged in. |
| ञी | ञीय served. | — | आरब्ध begun. |
| मद् | मत्त become made. | रम् | रत devoted to. |
| मन् | मत minded. | राध् | राज accomplished. |
| मरुज् | मग्न immersed. | रिच् | रिक्त separated. |
| मा | मित measured. | रिष् | रिष्ट injured. |
| मिद् | मिन्न become unctuous. | री | रीय killed. |
| मिह् | मीढ voided as urine. | रज् | रघ्न broken. |
| मुच् | मुक्त liberated. | रध् | रद्ध obstructed. |
| मुञ्ज् | मुञ्ज fastened. | रश् | रष्ट injured. |
| मुह् | मूढ मुग्ध infatuated. | रघ् | रष्ट रघित made angry |
| मूर्च्छ् | मूर्त्त मूर्च्छित swooned. | रह् | रुढ ascended. |
| मृज् | मृष्ट cleansed. | रेम् | रिञ्ज sounded. |
| मृश् | मृष्ट consulted. | लग् | लग्न come in contact. |
| मृ | मूर्य killed. | लज् | लज्जित लम् ashamed. |
| मे | मीत bartered. | लभ् | लब्ध gained. |
| स्त्रिष् | स्त्रिष्ट barbarously said. | लिप् | लिप्त smeared. |
| स्त्रै | स्त्रान soiled, withered. | लिष् | लिष्ट made small. |
| यज् | इष्ट worshipped. | लिह् | लीढ licked. |
| यत् | यत्त endeavoured. | ली | लीन embraced, ab sorbed. |
| यभ् | यब्ध copulated. | लुप् | लुप्त lopped off. |
| यम् | यत restrained. | लुभ् | लुब्ध coveted. |
| युज् | युक्त joined. | | |

| Root. Past participles. | Root. Past participles. |
|-------------------------------------|-----------------------------------|
| लुह् लूढ <i>coveted</i> . | शक् शक्ता शक्ति <i>enabled</i> . |
| लू लून <i>cut off</i> . | शद् शन्न <i>fallen</i> . |
| वच् उक्त <i>spoken</i> . | शप् शप्त <i>cursed</i> . |
| वप् उत <i>weaved, sown</i> . | शम शमित शान्त <i>quieted</i> . |
| वम् वान्त वमित <i>vomited</i> . | शस् शस्त प्रशस्त <i>praised</i> . |
| वस् उधित <i>dwelt</i> . | शि शित <i>sharpened</i> . |
| वह् ऊढ <i>borne</i> . | शिष् शिष्ट <i>possessed of</i> . |
| वा वात वान <i>blown</i> . | — विशिष्ट <i>distinguished</i> . |
| — निर्वाण <i>extinguished</i> . | शी शयित शीत <i>slept</i> . |
| वाह् वाढ <i>shone, striven</i> . | शुध् शुद्ध <i>purified</i> . |
| विच् विक्त <i>divided</i> . | शुष् शुष्क <i>dried</i> . |
| विज् विक्त <i>Idem</i> . | शूर् शूर्ण <i>injured</i> . |
| — विभ्र <i>agitated, afraid</i> . | शृ शृण <i>hurt</i> . |
| विद् विन्न विक्त <i>gained</i> . | शो शित शीत <i>sharpened</i> . |
| विश् विष्ट <i>entered</i> . | शै शीत <i>cold</i> . |
| विष् विष्ट <i>surrounded</i> . | — शीन <i>congealed</i> . |
| वृज् वृष्ट <i>left</i> . | — श्यान <i>withered</i> . |
| वृत् वृत्त <i>been</i> . | श्रम् श्रान्त <i>wearied</i> . |
| वृह् वृढ <i>enlarged</i> . | श्रा श्रुत <i>cooked</i> . |
| वे उत <i>sewn</i> . | श्रि श्रित <i>served</i> . |
| व्ये वीत <i>covered</i> . | श्रै श्राण <i>cooked</i> . |
| व्रश् वृक्त <i>broken, cut</i> . | स्निष् स्निष्ट <i>embraced</i> . |
| व्री व्रीण <i>chosen</i> . | श्वष् श्वसित <i>breathed</i> . |
| व्री व्रीण <i>gone</i> . | — विश्वस्त <i>trusted in</i> . |
| व्यध् विद्ध व्यधित <i>pierced</i> . | — आश्वसित <i>inhaled</i> . |

Root. Past participles.

— आन्वस्त *encourage.*अश्न शून शुवित *increased.*घञ् सक्त *attached to.*घट् सन्न *fainted.*घि सित *bound.*घिच् सिक्त *sprinkled.*घिष् सिद्ध *completed.*घूर् सूर्ण *emboldened.*घै सीत *wasted.*घो सित *destroyed.*छौ स्तीत स्तीम *sounded.*छा स्थित *stood.*छिह् खिग्ध *anointed, bland.*खञ् सक्त *embraced.*खन् खान्त, खनित *sounded.*— आखन्न आखजित *Idem.*खप् सुप्त *slept.*खिद् खिन्न *sweated.*

Root. Past participles.

हज् हृष्ट *created.*हप् हत *crept.*हान् हान्न *gone.*हृ स्तीर्ण *spread.*हृष् स्पष्ट स्पष्टित *tied.*हृष् स्पृष्ट *touched.*हृषाय् स्फीत स्फात *swollen.*हृर्ज् हृर्ण्य *thundered.*ह्रि स्मित *smiled.*हृद् हन्न *voided.*हृन् हत *killed.*ह्रा ह्रित *moved.*— हीन *left.*हि हित *bound, gone.*हृष् हृष्ट *rejoiced.*ह्री ह्रीण *ashamed.*हृद् हन्न *delighted.*ह्रे हत *called.*

The Indefinite participle is employed to express what is past, and is frequently used at the end of a sentence instead of the Indefinite tense; as, तस्य विष्णुशर्मणो बज्रमानपुत्रःसरं पुत्रान् समर्पितवान्, *He delivered up his sons to that Vishnu Sharman with great respect.* इत्युक्त्वा चित्रयीवोपाख्यानं वर्णितवान्, *Having said that much he related the history of Chitragriva.*

स चैकदा मृगमन्विष्यन् विन्ध्याटवीं गतवान्, *He one day went a hunting to the Vindhya range.* इति सर्वैः पक्षिभिर्निश्चित्य मृधो व्यापादितः, *Thus the vulture was killed by the determination of all the birds.*

The indeclinable past participles are used instead of the indefinite, particularly when a verb or another participle follows; as, मृगमनागतमवलोक्य इतस्ततोऽन्विष्य तथाविधं दृष्ट्वावाच, *Seeing the deer not come, he sought for him here and there, and finding him in this state, said.* मेयं विधाय भोजनविशेषैर्वायसं सन्तोष्य विवरं प्रविष्टः वायसापि स्वस्थानं गतः, *(The mouse) having shewn his friendship, and gratified the crow with various kinds of food entered his hole; the crow also went to his own place.*

These participles may be used, though they seldom are, to signify the continuance of the act; as, उत्थायोत्थाय बोद्धव्यं महद्भयमुपस्थितं, *Rising rising, i. e., day after day we should reflect, that great danger may be near.*

As indeclinable they agree with the noun or pronoun in any case; as, इति संचिन्त्य वृषभौ धुरि नियुज्य शकटं नानाविधद्रव्यपूर्णं कृत्वा बाणिज्यं गतः काश्मीरं प्रति, *Having reflected thus, he yoked his oxen, filled his cart with various articles, and set out with merchandise for Kashmir.* तमायान्तं दृष्ट्वा पक्षिणावकैर्भयार्तैः कोलाहलः कृतः, *A great noise was made by the frightened young birds seeing his approach.* इत्यालोच्य तेन ग्रामं गत्वा विश्वासं कृत्वा विडालो यत्नेनानीय मांसाहारं दत्त्वा स्वकन्दरे स्थापितः, *Having thus*

reflected he went to the village, and having inspired confidence, the cat was brought with difficulty, fed with flesh and placed in his cave.

‘ 5th. *The Adjectival Participles.*

The Adjectival Participles imply possibility, propriety, necessity; as, याचितव्यः, *He may, could or should be asked, or ought to be asked.*

One of them is formed from the Future by changing ता to तव्य; the other by adding चनीय or य to the root. The vowels require *guna* as in the Future. Thus, द्वेष्टा, द्वेष्टव्य; द्वेषणीय, द्वेष्ट्य; सविता and सोता, सवितव्य and सोतव्य; सवनीय, सव्य; चोरयिता, चोरयितव्य; चोरणीय, चोर्य.

Verbs ending with आ or a diphthong change it to ए when य is affixed. As, दा, देय; गै, गेय, &c.

Verbs ending with उ or ऊ have two forms, and that with the vowel lengthened by *vridhhi* always implies necessity. As, श्रु, *to hear*, श्रव्य and श्राव्य; श्रु, *to praise*, नव्य, नाव्य. Those ending with ऋ, ॠ, have only the latter form; as, नृ, *to pass over*, नार्य. So यु, *to mix*, and आहु, *to come to*.

Verbs with a penultimate अ, followed by a single consonant, require *vridhhi* when य is affixed; as, गच्छ, *to go*; पाठ्य.

Roots ending with any letter of the प class, except चस्, *to eat*, बप्, *to blush*, दम्, *to bully*, रप्, *to kill*, शप्, *to speak*, वप्, *to sow*, do not change अ to आ; as, शप, श्रप्य, &c. Also अन्, *to ask*, तक्, *to laugh*, यत्, *to endeavour*, शक्, *to be able*, शस्, *to kill*, and बह्, *to endure*, do not. आनन्, *to bow to*, जप्, *to speak in the mind*, भज्, *to worship*, and यज्, *to sacrifice*, have both forms.

गद्, to speak, चर, to move, मद्, to rejoice, and यन, to cease, have the regular form only with a preposition. As, गद्य, प्रगाद्य. आचर्, to accustom, makes आचर्य.

Verbs with a final च or ज that do not insert इ in the Future, and those with the characteristic ई or उ, change a final च् to क्, and ज् to ग्, when य is affixed. As, पच्, to cook, पाक्य; स्तुच् (स्तु, उ) to go, स्तोक्; रज्ज्, to colour, रंज्य; बज्, to ache, रोज्य.

If necessity is implied, this change does not take place. As, त्यज्, to forsake, त्याज्य; भुज्, to eat, भोज्य.

Roots with a penultimate ऋ do not admit गुण when य is affixed; as, वृध्, to increase, वृध्य, &c.

हृच्, to praise, हृत्, to injure, पाणिहृज्, to make by the hand, and समवहृज्, to compact, require गुण; as, अर्ह्य, &c.

दुह्, to milk, and हृष्, to rain, have both forms; as, दुह्य and दोह्य. ह, to do, द, to honour, भृ, to nourish, हृ to skreen, and हृ to praise, have two forms; as, कृत्य and कार्य, क्षृत्य and क्षाय.

खन्, to dig, makes खेय; जुष् to reason, जुष्य; वद्, to speak, वद्य; but with the negative अ, अवद्य; with अन्, अनद्य or अनूद्य; शास् to govern, makes शिष्य.

The participial adjective, or adjectival participle is used to express the necessity of the act and is like an adjective, both in concord and government; as, एतैर्गुणैरपेक्षितो भवदभ्यो मया कः पुमान् प्राप्तव्यः? *What man can I find beside you possessed of these qualities?* त्वया सह सौहृदमवश्यं करणीयं, *I must certainly make friendship with you.* तत् सखे सर्वदा त्वया सोत्साहेन भवितव्यं, *Therefore, O friend, you must always be courageous.*

CHAPTER V.

OF DERIVATIVE VERBS, &c.

Having considered the *Primitive* verbs or roots under the different conjugations, we come next in order to the consideration of *Derivative* verbs. These are of four kinds, the Causal, the Optative, the Frequentative and the Nominal; to which may be added the Anomalous Verbs, as a closing section, because they are irregular both in their primitive and derivative forms.

SECTION I.

OF THE CAUSAL VERBS (PRE'ṚAN).

The Causal verb is used to express the effect which the agent of the verb causes one object to have upon another; as, याचयति, *He makes (them) ask.* गुरुः शिष्यं भक्ष्यं याचयामास, *The teacher caused his disciple to ask for food.*

Causals are derived from any other verbs, and are both formed and inflected like verbs of the 10th conjugation. The Synopsis of याच्, *to ask, to request*, may be taken as an example.

SYNOPSIS OF THE CAUSAL VERB:

| <i>Indicative,</i> | Active. | Middle. | Passive. |
|---------------------------|-------------|---------------|-------------|
| Present, | याचयति | याचयते | याच्यते |
| Imperfect, | अयाचयत् | अयाचयत | अयाच्यत |
| Perfect, | याचयाञ्चकार | याचयाञ्चके | याचयाञ्चके |
| 1st Future, | याचयिता | याचयिता | याचयिता |
| 2nd Future, | याचयिष्यति | याचयिष्यते | याचयिष्यते |
| Indefinite, | अययाचत् | अययाचत | अयाचि |
| <i>Imperative,</i> | याचयतु | याचयतां | याच्यतां |
| <i>Potential,</i> | याचयेत् | याचयेत | याच्येत |
| <i>Precative,</i> | याच्यात् | याचयिषीष्ट | याचयिषीष्ट |
| <i>Subjunctive,</i> | अयाचिष्यत् | अयाचिष्यत | अयाचिष्यत |
| <i>Infinitive,</i> | याचयितुं | याचयितुं | याचयितुं |
| <i>Participles, pres.</i> | याचयत् | याचयमान | याच्यमान |
| Perfect, | याचयमासिवत् | याचयामासान | याचयामासान |
| Future, | याचयिष्यत् | याचयिष्यमाण | याचयिष्यमाण |
| Indefinite, | याचितवत् | माचितवत् | याचित |
| Indeclinable pres. | याचंयाचं | | |
| Indeclinable past. | याचयित्वा | प्रयाच्य | |
| Adjectival, | याचयितव्य | याचनीय, याच्य | |
| Reflective, | याचेलिम | | |

So the others ; as, द्वेषयति, भारयति, शाययति, सावयति, तोदयति, रोधयति, तानयति, क्राययति, चोरयति, &c.

For the general rules of forming the tenses the student is referred to those of the tenth conjugation, at pages 216 and 248, &c. ; the particular rules which apply to causals only are given in this place.

Roots having the characteristic म or a final अम् require the penultimate vowel to be short in the *present* and its *formatives*, those having मि and फण्, *to move*, यम्, *to cease*, श्म, *to quiet*, ग्लै, *to decay*, ज्वल्, *to shine*, शम्, *to bow*, वन्, *to beg*, वम्, *to vomit*, ष्णा, *to bathe*, ऋल्, क्षल्, *to move*, have both forms ; as, घट् (म, ड,) *to seek*, घटयते ; रम्, *to play*, रमयति ; स्तन् (मि), *to sound*, स्तनयति or स्तानयति ; फणयति, फणयति, &c.

अम्, *to go*, and चम्, *to sip*, are exceptions ; as, आमयति.

With a preposition the last eight have only one form ; as, प्रञ्जलयति ; स्रद्, *to tear*, has both forms ; as, परिच्छदयति परिच्छादयति.

Verbs ending with आ, like those of the 10th conjugation, add य to the root ; as, दा, *to give*, दापयति.

Verbs ending with a diphthong generally change it to आ and take य ; as, ग्लै, *to decay*, ग्लापयति, ग्लपयति.

से, *to sew*, से, *to cover*, डे, *to dare*, हो, *to cut*, शो, *to whet*, and हो, *to destroy*, take ष, instead of य ; as, बाधयति, &c.

Roots with the characteristic ऋ have the penultimate long in the *Indefinite* ; those with the character-

istic ॥ have two forms ; as, याच् (॥, ज्) अययाचत् ; भ्राज् (॥), to shine, अबभ्राजत् or अबिभ्रजत् ; मील् (॥), to close, to wink, अमिमीलत्, अमीमिलत्.

लर, to speed, दृ, to tear, प्रश्, to be famous, चद्, to pound, स्तु, to spread out, स्मृ, to tie, to oppose, and स्मृ to remember, take अ instead of इ in the reduplication ; as, अतलरत्, अद्दरत्, &c. चेष्ट, to seek, and वेष्ट, to surround, have both forms ; as, अचिचेष्टत् or अचचेष्टत्.

अर्ह, to pain, दृल्, to throw, जन्, to decrease, and ध्वन्, to sound, and श्रु, to hear, to leak, have two forms in the Indefinite ; as, आर्हिदत् or आर्हयोत् ; एल्लित् or एल्लयोत् ; औनिनत् or औनयोत् ; अर्ध्वनत् or अध्वनयोत् ; अश्रवत्, अश्रवत्. घ्रा, to smell, makes अजिघ्रपत् or अजिघ्रपत्.

The following verbs are irregular in the Causal :—

वृत् (ङ), to hate, to dishonor, काम् (ङ), to desire, गुप् (ज्), to hide, धृप्, to burn, पण्, to deal, to praise, पन्, to praise, are like causals in their inflections, but like active verbs in their meaning : Present वृत्तयते ; Indefinite आर्चयिष्ट. कामयते ; Perfect कामयामास and चकमे ; Future कामयिष्या and कम्तिष्या, &c. गोपायति ; गोपायामास or जुगोप ; गोपायिष्या or गोप्ता, &c. So the next three. पण्, meaning to praise, makes also : Present पण्ते, Perfect पेक्षे.

रो, to kill, श्रौ, to go, and श्रो, to shame, admit गुण, and add प ; as, रोपयति, &c.

| | |
|----------------------------|------------------------------------|
| चि, to collect, | makes आपयति, चाययति, चपयति, चययति. |
| जि, to conquer, | — जापयति. |
| जृ, to grow old, | — जरयति. |
| क्रूय्, to stink, | — क्रोपयति. |
| क्लाय्, to shake, | — क्लापयति. |
| दुष्, to deprave, | — दोषयति and दूषयति. |
| घृ, to quake, | — घत्तयति and घ्नयति. |
| पा, to preserve, | — पालयति. |
| प्री, to love, be pleased. | — प्राययति and प्रीययति. |
| भी, to fear, | — भाययति भापयते and भीषयते. |
| रञ्ज, to colour, | — रञ्जयति ; to hunt deer, रजयति. |
| वृश्, to grow, ascend. | — रोषयति and रोपयति. |

| | |
|----------------------|--|
| घो, to melt, | makes घाययति, घापयति; melt butter, घोनयति, घालयति. |
| वी, to conceive, | — वाययति, वापयति. |
| स्फाञ्, to enlarge, | — स्फावयति. |
| स्फुर, to expand, | — स्फोरयति and स्फारयति. |
| स्मि, to remember, | — स्माययति; to surprise, विस्मापयते. |
| शब्, to go, | — शब्दयति; to fall, शतयति. |
| ह्री, to be ashamed, | — ह्रेपयति. |

Whatever addition is made to the root for the Present, is retained throughout; as, क्री, क्रापयति, क्रापयामास, क्रापयिता, अचिक्रपत्; चि, चापयति, चाययति; चापयामास, चाययामास; चापयिता, चाययिता; अचीचपत्, अचीचयत्.

The Present and its formatives in the Passive voice, the Indefinites, and the Precative active, may be considered as exceptions to this rule, inasmuch as in all these the inserted *इ* is rejected, as may be seen in the Synopsis.

ईर्ष्य, to envy, makes ईर्षयति; Indefinite ऐर्षयत्. पा, to drink, पाययति, अपोयत्; स्था, to stand, स्थापयति, अतिष्ठपत्; अप्, to sleep, स्लापयति, अलपुपत्.

There are three forms in the Indefinite when the verb is used in a reflective sense; as, अयाचिष्ठ, अयाचयिष्ठ, and अययाचत्.

SECTION II.

OF THE OPTATIVE VERBS (SANANTA).

The Optative verb is used to express the desire or wish of the agent; as, यियाचिषति, *he desires to ask*.

Optatives are derived from any other verbs, by reduplicating the first syllable with *इ* and adding *त्*, inserting *इ* before the *त्* in all such primitive words

as take **इ** in the future. When thus formed, they are regularly inflected like verbs of the 1st conjugation; and are Common, Active, or Deponent, according to the root from which they are derived; as, याच् (ज्,) यियाचिषति and यियाचिषते.

SYNOPSIS OF THE OPTATIVE VERB.

| <i>Indicative.</i> | Active. | Middle. | Passive. |
|---------------------|------------------|-----------------|-----------------|
| Present. | यियाचिषति | यियाचिषते | यियाचिष्यते |
| Imperfect, | अयियाचिषत् | अयियाचिषत | अयियाचिष्यत |
| Perfect, | यियाचिषाञ्चकार | यियाचिषाञ्चक्रे | यियाचिषाञ्चक्रे |
| 1st Future, | यियाचिषिता | यियाचिषिता | यियाचिषिता |
| 2nd Future, | यियाचिषिष्यति | यियाचिषिष्यते | यियाचिषिष्यते |
| Indefinite, | अयियाचिषीत् | अयियाचिषिष्य | अयियाचिषिष्य |
| <i>Imperative,</i> | यियाचिषतु | यियाचिषतां | यियाचिष्यतां |
| <i>Potential,</i> | यियाचिषेत | यियाचिषेत | यियाचिष्येत |
| <i>Precative,</i> | यियाचिष्यात् | यियाचिषिषीष्य | यियाचिषिषीष्य |
| <i>Subjunctive,</i> | अयियाचिषिष्यत् | अयियाचिषिष्यत | अयियाचिषिष्यत |
| <i>Infinitive,</i> | यियाचिषितुं | यियाचिषितुं | यियाचिषितुं |
| <i>Part. pres.</i> | यियाचिषत् | यियाचिषमाण | यियाचिष्यमाण |
| Perfect, | यियाचिषामासिबस् | यियाचिषिमाण | यियाचिषिमाण |
| Future, | यियाचिषिष्यत् | यियाचिषिष्यमाण | यियाचिषिष्यमाण |
| Indefinite, | यियाचिषितवत् | यियाचिषितवत् | यियाचिषित |
| Inde. pres. | यियाचिषंयियाचिषं | | |
| Inde. past, | यियाचिषित्वा | प्रयियाचिष्य | |
| Adjectival, | यियाचिषितश्च | यियाचिषणीय | यियाचिष्य |
| Reflective, | यियाचिषेलिम | | |

So the others ; as, दिदिक्षति, बिभीर्षति, शिशृषति, सुसविषति, दुदुत्सति, रुरुत्सति, तितनिषति, चिक्रीषति, चुचुरिषति.

The Optative verb, when formed by the above rule, may be regarded as a primitive word, and have a causal formed from it ; as, यियाचिषति, causal यियाचिषयति, he caused one to desire to ask.

Verbs having a final or penultimate उ or ऊ take उ in the reduplication ; all others take इ.

इ is used for the reduplication of उ and ऊ in the Causal Optative, when इ is inserted, if they are preceded by a letter of the प class, or by क, य, र, ल, व ; अ॒ (ङ्.) ड॒, पु॒, बु॒, सु॒, to move, श्रु॒, to hear, and रु॒, to ooze, have both forms ; as, पू॒, to purify, Causal पावयति, Optat. पिपावयिषति ; and so चुच्चावयिषति or चिच्चावयिषति, &c.

Roots beginning with a vowel take the reduplication in the Middle, insert इ, and admit the substitution of त for च ; as, अ॒ष्ट् to pervade, अ॒शिशिषते ; अ॒ञ्ज्, to anoint, अ॒ञ्जिजिषति ; उ॒ह्, to glean, उ॒चिह्विषति or उ॒तिह्विषति.

When the ष of a root has been changed to स, it retains that form after the reduplication, except in the Causal Optative ; as, शि॒च्, to sprinkle ; सि॒सिह्वति, सि॒षेचयिषति.

श्रु॒, to praise, is an exception in the Optative, and च्छ॒द्, to taste, च्छि॒द्, to perspire, and ष॒द्, to endure, are exceptions in the Causal Optative ; as, लुष्ट॑षति, सि॒स्त्राद॑षति.

Verbs ending with a vowel, when they do not insert इ, require the vowel to be made long, if it is not so ; as, दा॒, to give, दि॒दासति ; ऊ॒, to sacrifice, जु॒ह्वषति ; कृ॒, to do, चि॒कीर्षति ; म॒, to die, म॒मूर्षते.

When इ is not inserted, *guṇa* is not admitted; when it is, *guṇa* is required.

Roots with an initial consonant and a penultimate इ or उ take or omit *guṇa*, when इ is inserted; those with इ followed by व always take it; मृष्, *to kill*, and बद्, *to cry*, omit it. As, लिख्, *to write*, लिखिषति or लिखेतिषति. मुद्, *to rejoice*, मुमुदिषति or मुमोदिषति, &c.

इ must always be inserted according to the rules of the Future; if the primitive word admits इ in the future, it must be inserted here, if the primitive rejects the इ, it must be rejected here; and if it has two forms, it must have two forms here, as, याच्, यियाचिषति; द्विष् (झै.) दिद्विच्छति; क्री, चिक्रीषति; विध् (ऊ), सिसिधिषति, सिसेधिषति and सिधित्सति.

Roots with a final ऊ do not admit the insertion of इ; those with a final ऋ or ॠ after a compound consonant, have two forms; so also those that end with इव्, or that have two forms in the 2d Future. As, भू, (ञ.) *to obtain*, बुभूषति; तृ, *to pass over*, तितरिषति or तितरोषति and तितोर्षति; धृ, *to be crooked*, दिध्रिषति and दुध्रूषति; दिव्, *to play*, दिदेविषति and दुदूषति; वृ, *to bring forth*, मुसविषति and सुसेषति; नृत्, *to dance*, निनत्तिषति and निनृत्सति; हृत्, *to be*, Active विहृत्सति, Middle विवर्त्तिषते.

ह, *to respect*, हृ, *to hold*, पू, *to purify*, and स्मि, *to remember*, take इ; as, दिदरिषति, पिपविषति, सिस्मिषति. अञ्ज् (ऊ), *to anoint*. अश् (ऊ), *to pervade*, कृ, *to throw*, गृ, *to vomit*, दु, *to heat*, णु, *to praise*, व, *to make a noise*, and वृ, *to aim*, take इ, but have not two forms; as, चिकरिषति, दुदविषति, &c. यु, *to mix*, भृ, *to nourish*, (1st conj.) हृ, *to skreen*, or *serve*, and त्रि, *to serve*, have two forms; as, युयूषति and यियविषति, बभूषति and बिभरिषति, शिशिषति and शिश्रियिषति. संस्क्, *to cleanse*, संचिष्कीर्षति.

कित्, *to cure*, doubt, गुप्, *to despise*, तिज्, *to forbear*, बध्, *to reproach*, मान्, *to judge*. दान्, *to cut*, शान्, *to sharpen*, with the meanings affixed, are always like Optatives in their inflexions, but like actives in their

use: they do not insert *इ*. As, चिकित्सति, जुगुप्सते, तितिक्षते, बीभत्सते, बीभांसते, दीदांसति, शीशांसति. दा, to give, धा, to hold, मा, to measure, मि, to throw, बी, to kill, गद्गु, to go, रभ्, to sound, राध्, meaning to injure, लभ्, to gain, and शक्, to be able, omit the reduplication and the insertion of *इ*, and change their vowels to *इ*. As, दित्सति, मित्सति, पित्सते, रित्सते, रित्सति, कित्सते, श्रित्सति.

आप्, to possess, makes रप्सति; ऋध्, to increase, ईर्त्सति and ईर्द्धिषति; चि, to collect, चिचोषति चिकीषति; जि, to conquer, जिगीषति; क्षप्, to cause to strike, क्षोप्सति and क्षिप्यषति; तन्, to extend, तितनिषति, तितंसति, तितांसति; दम्भ्, to boast, धोप्सति, धिप्सति or दित्सिषति.

शुत्, to shine, दित्योतिषति; प्रश्, to ask, पिश्रिषति; मुच्, to release, मुमुचते and मोचते; वच्, to give, सिचनिषति and सिचांसति; स्वप्, to sleep, सुषुप्सति, Causal सुष्वापयिषति. क्ले to call, Causal जुह्वायिषति.

They are all regular after the Present; as, ईप्सति, ईप्तामास, ईप्सिता, ऐप्सोत्, &c.

SECTION III.

OF THE FREQUENTATIVE VERBS.

The Frequentative verbs are used to express the repetition or intenseness of any action; as, यायाचते, *he asks again and again, or with earnestness.*

They may be formed from any verbs which do not begin with a vowel, or which have not both a penultimate and final vowel. When derived from verbs of motion, they express only the obliquity of the act.

Frequentatives are of two kinds, Active (Yanluganta) and Deponent (Yananta); the latter are most commonly used.

They are formed by reduplicating the first syllable

of the root by *guṇa* or *vriddhi*; affixing *य्* with the inflections, as, in the 1st conjugation, for the Deponent; or simply affixing the inflection, as in the 2nd or 3rd conjugation, for the Active; as, याच्, Dep. कयाच्यते; Active, यायाक्ति.

SYNOPSIS OF THE FREQUENTATIVE VERB.

| <i>Indicative.</i> | Active. | Deponent. | Passive. |
|---------------------|------------------------------|--------------|--------------|
| Present, | यायाक्ति | यायाच्यते | यायाच्यते |
| Imperfect, | अयायाक् | अयायाचत | अयायाचत |
| Perfect, | यायाचाक्षकार | यायाचाक्षके | यायाचाक्षके |
| 1st Future, | यायाचिता | यायाचिता | यायाचिता |
| 2nd Future, | यायाचिष्यति | यायाचिष्यते | यायाचिष्यते |
| Indefinite, | अयायाचीत् | अयायाचिष्ट | अयायाचि |
| <i>Imperative,</i> | यायाक्षु | यायाच्यतां | यायाच्यतां |
| <i>Potential,</i> | यायाच्यात् | यायाच्येत | यायाच्येत |
| <i>Precative,</i> | यायाच्यात् | यायाचिषीष्ट | यायाचिषीष्ट |
| <i>Subjunctive,</i> | अयायाचिष्यत् | अयायाचिष्यत | अयायाचिष्यत |
| <i>Infinitive,</i> | यायाचितुं | यायाचितुं | यायाचितुं |
| <i>Part. pres.</i> | यायाचत् | यायाच्यमान | यायाच्यमान |
| Perfect, | यायाचामासिवस् | यायाचामासान | यायाचामासान |
| Future, | यायाचिष्यत् | यायाचिष्यमाण | यायाचिष्यमाण |
| Indefinite, | यायाचितवत् | यायाचितवत् | यायाचित |
| Inde. pres. | यायाचंयायाचं | | |
| Inde. past. | यायाचित्वा प्रयायाच | | |
| Adjectival, | यायाचितव्य यायाचनीय प्रयायाच | | |
| Reflective, | यायाचेजिम | | |

So देदेष्टि, बर्भर्त्ति, शशति, सोषेति, तोतेति, रोरोद्धि, तंतन्ति, चक्रेति, चोचर्त्ति.

In the Active they admit of two forms in the singular of the Present, the 3rd and 2nd sing. of the Imperfect, and the 3rd sing. of the Imperative. As, यायात्ति or यायाचीति, यायात्तः, यायाचति; Imperfect, अयायात् or अयायाचोत्; Imperative, यायात्तु or यायाचोतु, &c. So देदेष्टि or देद्विष्टि, &c.

Roots with a penultimate अ and final ण—म, insert न् in the reduplication; those with a final य, ल, व have both forms; as, तन्, तंतन्यते; दय्, to move, Dep. दन्द्यते or दादय्यते, Act. दन्दति दादति, and दन्द्यीति दादयीति, &c.

जप्, to mutter, जम्, to cohabit, दग्, to bite, दह्, to burn, पश्, to bind, भञ्ज्, to break, and शप्, to curse, take न. कस्, पत्, पद्, to move, ध्वस्, ध्वस्, to fall, वञ्च्, to deceive, and स्तब्ध्, to leap, take नी. As, दन्द्यते; दन्दष्टि or दन्द्विष्टि. दनीध्व्यते; दनीध्वंस्ति, &c.

A penultimate अ or आ requires *vriddhi* in the reduplication; any other vowel requires *guṇa*; as, यायाच्यते, देद्विष्यते.

Verbs with a penultimate or final ऋ change it to री in the Deponent, but have three forms in the reduplication of the Active; as, भृ, बर्भ्रीयते; बर्भर्त्ति, बरिभर्त्ति, or बरीभर्त्ति. Then बर्भर्त्ति or बर्भरीति; बरिभर्त्ति or बरिभरीति, &c. So नृत्, to dance, नरीनृत्यते, नर्नर्त्ति, नरिनर्त्ति, नरीनर्त्ति.

When ऋ is preceded by a double consonant, it becomes ॠ instead of री; as, स्मृ, to remember, स्मृयते, स्मृर्त्ति, स्मरिस्मृर्त्ति. संस्मृ, to cleanse, makes, मंचेष्म्रीयते.

Verbs with a final आ or diphthong change in to ई in

the Deponent, and to आ or ए in the Active ; as, दा, *to give*, देदीयते ; दादाति or दादेति, दादीतः, दादति, &c. So गै, *to sing*, जेगीयते ; जागाति or जागेति.

The penultimate or final vowel requires *guṇa* only in the Present Active ; as, भिद्, *to cut*, बेभिद्यते, बेभेत्ति or बेभिदीति ; Perfect, बेभिदामास ; Future, बेभिदिता ; Indef. अबेभिदीत्. So वृ, सोषूयते ; सोषेति or सोषवीति ; सोषवामास ; सोषविता, असोषवीत्, &c.

Contrary to rule अट्, *to move*, अश्, *to eat*, मूत्र, *to urinate*, सूच, *to make known*, सूच, *to dispose in order*, are used as Frequentatives ; and वच्, *to approve*, and श्म, *to shine*, are not. As, अटाव्यते, अटाष्टि ; अशाव्यते ; अशाष्टि ; सोमूच्यते, सोमूचति, सोमूचीति, &c.

गृ, *to vomit*, चर, *to move, act*, जप्, *to mutter*, जम्, *to cohabit*, दग्ध, *to bite*, दह, *to burn*, लुप्, *to obliterate*, when used as Frequentatives, express the disgrace of the act.

The following words are irregular in the formation of the Present, &c.

कु, *to sound*, कोकूयते or कोकूयते ; कोकोति, &c.

खन्, *to dig*, चंखन्त्यते चाखन्त्यते ; चंखन्ति.

गृ, *to swallow*, जगिष्यते ; जागर्ति जागरीति.

घ्रा, *to smell*, जघ्रीयते ; जघ्रेति, जघ्रयीति. So ज्वा, *to kindle*.

चर, *to act*, चंचूर्यते ; चंचूर्ति चंचूरीति.

चाय, *to worship*, चेकीयते ; चेकेति चेकयीति.

दिव, *to play*, देदियते ; देदेति, देद्येति, देदिवीति.

फल्, *to produce*, पंफुष्यते ; पंफुक्षति पंफुक्षीति.

श्व, *to skreen*, वेवीयते ; वेवेति, वेवयीति, वाव्याति, वाव्येति.

श्वप्, *to sleep*, सोषूयते ; सोषेति, सोषुपीति, साख्यति, साख्यपीति.

खम्, *to sound*, सेसिष्यते ; सेसेति, सेसिमीति, साख्यति, साख्यमीति.

जा, *to abandon*, जेजीयते ; जाजाति, जाजेति, जज्जाति, जजेति.

SECTION IV,

OF THE NOMINAL VERB, (LIDHU.)

Nominal verbs are commonly derived from Nouns or Adjectives in their most simple state. They are used to express the becoming, doing, declaring, imitating, or longing for, what is meant, by the simple word.

1. Those of *becoming* what is meant by the simple word, are of two kinds : the one Active, and the other Deponent. In these a final त् or स् of the word is dropped. आय् is added for the Deponent, and the vowel, or final न्, of the word is dropped. When formed, they are like verbs of the 1st conjugation. As, भृश्, *intense*, भृशति or भृशायते, *he becomes intense* ; शुचि, *pure*, शुचिति or शुचायते ; वृहत्, *great*. वृहति or वृहायते ; चेतस्, *sensation*, चेतति or चेतायते.

कषणा, *pity*, क्षपा, *compassion*, धर्म, *virtue*, निद्रा, *sleep*, नीले, *blue*, पटपटा, *sound of jumping*, फेण, *froth*, वर्त्मन्, *mail*, भद्र, *good*, मन्द, *bad*, लोहित, *red*, and हरित, *green*, have three forms ; as, कषणति, कषणयति, or कषणयते ; लोहितति, लोहितयति, लोहितायते, &c.

2. Those of *doing* are of three kinds : 1st, those formed by inserting इ, like verbs of the 10th conjugation ; 2ndly, those formed like Actives by affixing य्, and changing the final अ or आ of the word to ई ; and 3rdly, those formed by adding आय्, like Deponents

of the 1st conjugation. As, कल, *a quarrel*, कलयति, *he quarrels*, or *makes a quarrel*; वस्त्र, *cloth*, वस्त्रयति; नमस्, *salutation*, नमस्यति; कण्डु, *a scratching*, कण्डूयति; शब्द, *sound*, शब्दायते; कष्ट, *trouble*, कष्टायते. .

When इ is inserted, the final vowel or न् of the word is dropped; but words which have only one vowel, and अर्थ, *meaning*, वेद, *the Vēda*, and सत्य, *true*, add आप. As, सेना, *an army*, अभिषेकयति, *he meets an army*; हस्तिन्, *an elephant*, अतिहस्तयति, *he passes over by an elephant*; स्व, *own*, स्वापयति, *he does his own work*; अर्थोपयति, *he explains*.

सुखं, *happiness*, makes सुखीयति, *he makes happy*, सुखायते, *he enjoys happiness*. So दुःख, *trouble*.

दूष, *sin*, makes दूषयति, *he destroys sin*; रूप, *form*, रूपयति, *he sees a form*; हस्त, *hand*, हस्तयति, *he raises his hand*.

The Adjectives that are irregular in their comparisons are also irregular when इ is inserted; as, अन्तिक, *near*, नेदयति; कृष्, *lean*, कृषयति, &c.

असु, *life*, ईरस्, *envy*, कण्डु, *an itching*, वल्गु, *captivating*, and मन्त्र, *sin*, have two forms when य् is affixed; चिन्, *surprise*, मन्त्रा, *worship*, and शोणो, *shame*, have only the Deponental form; as, अस्त्रयति or अस्त्रयते; चिन्तयते, &c.

उष्णन्, *heat*, धूम, *smoke*, फेण, *forth*, and वाष्प, *steam*, are used with आय् to express the ascent of what they mean; as, उष्मायते, *the heat rises up*.

3. Those of *declaring* are formed by inserting इ in the same manner as the first of the above; as, ईष्य,

God, ईशयति, *he declares one godly*; ऊढ, *married*, ऊढयति, *he calls one married*; प्रश्न, *a question*, प्रश्नयति, *he propounds a question*. Some of these are like Causals; as, कारयति, *he asserts him to be the doer*; बन्धयति, *he declares him to be bound*, &c.

अश्वतर, *a mule*, makes अश्वयति; आह्वरक, *a hypocrite*, आह्वरयति; गालोडित, *foolish*, गालोडयति; श्वेताश्व, *a white horse*, श्वेतयति, *he declares the horse white*.

4. Those of *imitating* have two forms, like those of becoming; as, खञ्ज्, *lame*, खञ्जति or खञ्जायते, *he imitates the lame*; मूक, *dumb*, मूकति or मूकायते, *he imitates the dumb*; सज्जन, *a good man*, सज्जनति or सज्जनायते, *he attempts to act like a good man*.

When the idea is that of *personating*, य् is affixed to the word; as, दास, *a servant*, दासीयति, *he personates a servant*; प्रभु, *a master*, प्रभूयति, *he personates a master*; प्रासाद, *a palace*, प्रासादीयति कुचां, *in his hut he represents himself as in a palace*.

Imitative words असुरस्, *a nymph*, and आजस्, *strength*, drop the final स; all others have two forms; as, अस्मरति or अस्मरायते; पयस्, *milk*, पयति or पयसति, पयायते पयस्यते. क्लीब, *neuter*, गन्ध, *clever*, and होढ, *a wager*, are used only in the Deponental form; as, क्लीबते or क्लीबायते.

5. Those of *longing for*, are formed by affixing य्. A final अ or आ is changed to ई, उ to ऊ, ऋ to री, औ to अर्, and कौ to आव्, when य् is affixed; and न्, and य् preceded by a consonant, are dropped. As, पुत्र, *a son*, पुत्रीयति, *he desires a son*; मातृ, *a mother*, मात्रीयति,

he longs for his mother ; गो, a cow, गच्छति ; नौ, a boat, नायति ; राजन्, a king, राजीयति ; गार्ग्य, a descendant of Garga, गार्गीयति.

काम्य, *desire*, may be affixed instead of य् ; as, पुत्रकाम्यति, he desires a son.

Words ending with म्, and Indeclinable words, take only काम्य ; as, किम्, *what* ? किंकाम्यति, *what does he want* ? स्वर्, *heaven*, स्वःकाम्यति he wants heaven.

To express *intenseness of desire* स् is added to the word previous to affixing य् ; as, अश्व, a horse, अश्वस्यति, he desires a horse exceedingly ; क्षीर, milk, क्षीरस्यति ; दधि, curds, makes दधिस्यति and दध्यस्यति.

अशन, *an eating*, makes अशनायति, he longs to eat ; उदक, *water*, उदस्यति, he longs to drink ; धन, *wealth*, धनायति, he longs to possess wealth ; or regular, अशनीयति, he desires food, &c.

All words formed by य् may repeat it in the Optative ; those beginning with a vowel may repeat any letter but the first ; most may repeat any or every letter in the word ; as, कण्डूयति, Opt. कण्डूयिष्यति ; अश्रीयति, अश्रीयिष्यति or अशिश्रीयिष्यति ; पुत्रीयति, पुपुत्रीयिष्यति, पुतित्रीयति, पुत्त्रीयिष्यति, or पुपुतित्रीयिष्यति.

Verbs formed by the insertion of इ, are inflected like those of the 10th conjugation ; all others like those of the 1st. As, कलयति, कलयामास, कलयिता, अचकलत् ; भ्रशति, भ्रशामास, भ्रशिता, अभ्रशीत्.

Those of the 10th conjugation have two forms in the Indefinite ; as, कृति, a deed, कृतयति, अचोक्तत् or

अघटतत्; कलि, a quarrel, and हलि a plough, have only the latter form.

Those ending with a consonant that affix य् have two forms in the Future; as, समिध्, *sacrificial wood*. समिध्यति. Future समिधिता or समिध्यिता.

SECTION V.

OF ANOMALOUS VERBS.

Some verbs, with certain prepositions or meanings, are irregular in their voices. These are to be considered as partially and occasionally Anomalous.

A few are used only in the Active Voice.

कृ, to do, with अन् or परा; क्षिप्, to throw, with अति, अभि or प्रति, शृ, to forbear, with परि; रम्, to enjoy, with आ, परि or वि; and वह्, to carry, with प्र, as, अनुकरोति, he imitates, अतिक्षिपति, he throws beyond, परिसृष्टि, he entirely forgives, आरमति, he recovers, विरमति, he stops, प्रवर्हति, it flows on.

रम् (ङ), to begin, with सं and आ; as, समारभेत्, he may begin.

रम् with उप is used in both voices; as, उपरमति, उपरमते, he marries.

So अक्ष्, to throw, and ऊक्ष्, to examine, with any preposition, and कम्, to step, without one; as, निरस्यति or निरस्यते, he throws out, समूहति or ते, he collects, क्रामति or क्रमते.

The following are used only in the Middle:—

कृ, to do, with अवि, अप, उप and प्र; with वि when Intransitive, or with an Objective case meaning sound. As, अधिगृहते, he overcomes, अपगृहते, he accuses, वायुर्विकृहते, the wind blows, खरान् विकृहते, he varies the notes of the tune.

क्, to throw, with अप्, when it has a quadruped or bird for its Nom. ; as, आपस्करते, the dog scratches.

क्रम्, to step, meaning devoted to or enlarge, with आ meaning the rising of the heavenly bodies, with उप and प्र meaning begin, and with वि meaning to stop ; as, धर्माय क्रमते or धर्माक्रमते, he is intent on virtue, सूर्य आक्रमते, the sun rises, उपक्रमते, he begins, विक्रमते, he steps.

क्री, to buy, with अव, परि or वि ; as, अवक्रीणीते, he buys from, विक्रीणीते, he sells.

क्रीड्, to play, with अनु, अव, आ, परि and सं when it does not mean creak ; as, अनुक्रीडते, he plays.

क्ष्णु, to sharpen, with सं ; as, संक्ष्णुते, he sharpens.

गृ, to swallow, with अव or with सं meaning promise ; as, अवगिरते, he swallows hardly, संगिरते, he promises.

चर्, to move, with उत् and an Obj. case, or with सं and an Inst. ; as, धर्ममुचरते, he transgresses, अश्वेन संचरते, he rides.

जि, to conquer, with परा or वि ; as, पराजयते, he defeats.

ज्ञा, to know, with अप्, प्रति or न, and when Intransitive ; as, अपजानीते, he denies, प्रतिजानीते, he promises.

जी, to take, meaning to be wise, to worship, with उत् or उप, or वि when it means to pay, to give, or when the object relates to some quality in the agent ; as, जयते, he is skilful, or he worships ; उपजयते, he invests ; विजयते, he pays, or क्रोधं विनयते, he suppresses his own anger.

ण, to praise, with आ ; as, आनुते, he sounds out. So also, प्रष्ट्, to ask, आप्रष्टते, he asks.

नप्, to burn, with अनु, उत् and वि when Intransitive or Reflective ; as, अनुतपते, he repents, पाणिमुत्तपत, he warms his own hand.

दा (जि), to give, with आ when it does not mean yawn ; and दा with सं when it takes the 3rd instead of the 4th case ; as, आदते, he receives, दास्या संयदते, he gives to the girl.

नाथ्, meaning *to bless*; as, नाथते, *he blesses*. So शप् meaning *swear by or to*; as, शयते, *he swears*.

भज्, *to save*, meaning *eat, enjoy*; as, भुंक्ते, *he eats*.

यम्, *to cease*, with उप; as, उपयमते, *he marries or receives*.

युज्, *to unite*, with उत् or a preposition ending with a vowel, when the object is not a sacrificial vessel; as, उद्युक्ते, *he prepares*, प्रयुक्ते, *he orders*.

वद्, *to speak*, meaning *to be skilful, to inform*, with अनु when Intransitive, with वि, or with वि and प्र meaning *disagree*, and with सं and प्र meaning *to articulate in concert*; as, वदते, *he is skilful*, उपवदते, *he informs or instructs*, अनुवदते, *he speaks after*, विवदते, *he disputes*, विप्रवदते, *he differs in opinion*, संप्रवदन्ते, *they pronounce together*.

विश्, *to enter*, with नि; as, निविशत, *he enters*.

श्रु, *to hear*, with सं when Intransitive; as, संश्रुणुते, *he hears*. So कृद्, *to go*, प्रह्, *to ask*, and हृद्, *to sound*.

छा, *to stand*, meaning *to assert, to stand to*, with अव, प्र, वि, सं, with उत्, meaning *intent upon*, and with उप meaning *to stand by, to worship*. छा with उप, meaning *to stand by for the sake of gain*, may be used in both voices; as, अतिष्ठत, *he asserts*, त्वयि तिष्ठते, *it stands with you*, अवतिष्ठते, *he departs*, संतिष्ठते, *he is well*, मुक्तायु तिष्ठते, *he is intent on liberation*, साधुमुपतिष्ठते, *he stands by or associates with the good*.

खृ, *to sound*, with आ; as, आखरते, *he sounds*.

ङे, *to call*, with आ meaning *to challenge*, and with उप, नि, वि, सं; as, आङ्खयते, *he dares or challenges*, निङ्खयते, *he calls*.

Verbs meaning *to act like others* are used in the Middle; those meaning *to move, to injure, to speak, to laugh*, are exceptions; as, अतिभवते अकस्मिन्, *the moon acts like the sun, i. e. rises and sets*; अतिचरन्ते, *they steal alike*; अतिसर्पन्ति, *they go alike*; अतिहसन्ति, *they laugh alike*.

In the Causal, verbs meaning *to eat, to tremble*, and हृ, श्रु, *to go, to hear*, बध्, *to understand*, and युध्, *to fight*, are used only in the Active; as,

भोजयति, *he causes to eat, he feeds*; दम्पयति, *he makes to tremble*; द्रावयति, *he causes to run*.

Intransitive verbs with an inanimate agent; those used in a reflective sense, except स्मृ, *remember*, रट् and वच् meaning *deceive*, and आराध् meaning *worship*, or with उत् meaning *overcome*, are used only in the Middle; as, सूर्यः शालिं श्रावयते, *the sun causes the corn to dry*; भक्तान् दर्शयते, *he shews himself to the believers*; बालं गदयते or वदयते, *he deceives the child*; जटाभिरावापयते, *he worships with clotted hair*; उक्तापयते, *he overcomes*.

In the Optative ज्ञा, *to know*, when not preceded by चनु; श्रु, *to hear*, not preceded by चा or प्रति; and स्मृ, *to remember*, are used only in the Middle; as, जिज्ञासते, *he wants to know*. So श्रूयते and सुश्रूयते.

The following verbs, which are irregular in more than one of their principal tenses, may be considered as entirely Anomalous. They are alphabetically arranged. The characteristics distinguish their conjugations. The first conjugation has frequently no characteristics.

चञ्, *to move, to throw*, Present चञति, &c. Perfect विवाच, विच्युः, विच्युः; 2. विविचि विवेचि आजिचि, विच्युः, विच्युः; 1. विवाच विवच, विचिव आजिव, विचिम आजिम. Fut. चञिता वेता. Indef. चञीत् अवैद्यत्. Precative वीयात्. Part. Perf. विवीवस्. Fut. चञितव्य, वेतव्य, वयनीय, आव्य, वेय. Indef. चञिता, वीता, प्रवीय. Passive वीयते. Part. Ind. चञित, वीत. Caus. वाचयति. Opt. चञिजिचति, विवीचति. Freq. वेवीयते.

चद् (च, क), *to eat*. Pres. चति, चता; चदन्ति. Imperfect आदन्, आता, आदन्, &c. Perf. आद and जघाच, आदतुः जघतुः, आदुः जघुः, &c. Fut. चता. Indef. अघसन्, अघसता, अघसन्. Part. Perf. Act. आदिवस्, जघिवस्. Pass. आदान, जघाव. Indef. जग्घ, जग्घवन्, जग्घा प्रजग्घ. Caus. आदयति. Opt. जिघत्सति, &c.

अस् (ल), *to be*, is thus inflected:—

ACTIVE.

| PRESENT. | | | IMPERFECT. | | |
|-------------|--------|---------|------------|---------|---------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. अस्ति | सः | सन्ति | 3. आसीत् | आस्तां | आसन् |
| 2. असि | स्यः | स्य | 2. आसीः | आसं | आस |
| 1. अस्मि | सः | स्मः | 1. आसं | आस | आस |
| IMPERATIVE. | | | POTENTIAL. | | |
| 3. अस्तु | स्तां | स्तु | 3. स्यात् | स्यातां | स्युः |
| 2. रधि | सं | स्त | 2. स्याः | स्यातं | स्यात |
| 1. अस्मिन् | अस्माव | अस्मास | 1. स्यां | स्याव | स्याम |

So प्रदुस्ति and न्यस्ति.

MIDDLE.

| PRESENT. | | | IMPERFECT. | | |
|-------------|----------|----------|------------|---------|---------|
| Sing. | Dual. | Plural. | Sing. | Dual. | Plural. |
| 3. ज्ञे | ज्ञाते | ज्ञाते | 3. आस | आसातां | आसत |
| 2. ज्ञे | ज्ञाये | ज्ञे | 2. आस्याः | आसायां | आसं |
| 1. ज्ञे | ज्ञाहे | ज्ञाहे | 1. आसि | आसहि | आसहि |
| IMPERATIVE. | | | POTENTIAL. | | |
| 3. ज्ञां | ज्ञातां | ज्ञात | 3. सीत | सीयातां | सीरन् |
| 2. ज्ञ | ज्ञायां | ज्ञं | 2. सीयाः | सीयायां | सीदं |
| 1. ज्ञे | अस्मावहे | अस्मावहे | 1. सीय | सीवहि | सीमहि |

So ज्ञातज्ञे.

Perfect Act. आस, आसतुः, आसतुः. Middle आसे, आसाते, आसिरे.
Act. Part. Pres. सन्. Perfect आसिष्वस्, आसान.

इ (ल), *to move*. Present रति, रतां, रन्ति, &c. Imperfect रेत्, रेतां, आयन्, &c. Imperative रतु, रतां, रन्तु, &c. Potential र्यात्. Perfect र्याय, र्यत्तुः, र्युः; 2. र्ययिष्य and र्येय, &c. Fut. रता. Indef. अगात्, अगातां, अगुः, &c. Par. रत. Pass. र्यते. Indef. अगाधि.

इ (ल, ल) *to go*, with अधि, *to read*, Present अधीते, अधीयाते, अधीयते, &c. Imperfect अधीन, अधीयातां, अधीयत, &c. Imperative अधीतां. Potential अधीयीत. Perfect अधिजग्मे, अधिजग्माने, अधिजग्मिरे. Future अधीता. Indefinite अधीमीह and अधीह. Subjunctive अध-

अधीषत् and अधीषत्. Part. Pres. अधीषान् ; Perf. अधिजगान् ;
2d Fut. अधीषमाण. Passive अधीष्यते, &c. Part. Pres. अधी-
यमान् ; Fut. अधीषमाण, अध्यायिषमाण ; Indef. अधीन. Causal
अधापयति. Indef. अध्यापिपत् or अध्यजोगपत्. Optative अधिजिषां-
सते. Causal Opt. अध्यापिपयिषति or अधिजिगापयिषति.

ऊर्ण (न, ज,) to cover. Pres: Active ऊर्णाति and ऊर्णोति. Mid. ऊर्णते.
Perfect Active ऊर्णनाव, ऊर्णुवतुः, ऊर्णुवुः ; 2. ऊर्णुविष्य ऊर्णु-
विष्य ऊर्णोष्य, &c. Mid. ऊर्णुवे. Fut. ऊर्णविता ऊर्णविता. In-
def. ऊर्णवीत् ऊर्णवीत् and ऊर्णवीत्. So the Middle ऊर्णविष्ट,
&c. Part. ऊर्णवत्. Caus. ऊर्णावयति Opt. ऊर्णुविषति ऊर्णु-
विषति and ऊर्णुवति. Freq. Dep. ऊर्णोवूयते. Act. ऊर्णोवोति.

ग (नि, र,) to go. Pres. इयति, इयतः, इयति. Imperfect ऐषः, ऐषतां,
ऐषतः. Imp. इयन्तु. Potential इययात्. Perf. आर, आरतुः, आरः.
Fut. अर्ता. Indef. आर्षीन् and आरत्. Prec. अर्यात्. Pass. अर्यते.
Indef. आरि. Par. गत. With सं when Intransitive, समिष्यते ;
Causal अर्षयति. Opt. अरिरिषति. Freq. अरार्यते, अरर्षि, अरिषर्षि.

छप् (ङ, क, छ), to explain, be able. Pres. कल्पते, कल्पते, कल्पते. Perf.
चक्षुषे चक्षुषाते, चक्षुषिरे. Fut. कल्पिता कल्पा. Indef. अकल्पिष्ट अक-
ल्पितां अकल्पितः ; and अकल्प, अकल्पाता, अकल्पात. Act. Fut.
कल्पा. Indef. अकल्पत्. 2d Fut. कल्पस्यति. Subj. अकल्पस्यत्. Part.
Pres. कल्पमान् ; Perf. चक्षुषान् ; Indef. कृत्वा कल्पना कृत्वा आकल्प्य ;
Passive कल्प्यते, &c. Causal कल्पयति. Opt. चिकल्पिषत्, चिकल्पते.

गम् (ञ, ञ्), to go, Present गच्छति, गच्छतः, गच्छन्ति. Perf. 3. जगाम,
जगमतुः, जगमुः ; 2. जगमिष्य जगम्य, जगम्युः, जगम्य ; 1. जगाम जगम. जाग्याव,
जगम्यम. Middle जगमे. 1st Fut. गन्ता. 2nd Future गमिष्यति. Indef.
अगमत्. अगमात् ; as, मा गाः ; do not go. Part. Pres. गच्छत् ; Perf.
Act. जगिष्वजगन्मस्, fem. जगमुषी. Pass. जगमान् ; Indef. गत, गत-
वत्, गत्वा. With सं when Intran. सङ्गच्छते. Indef. समगत, समगंश.
Prec. संगंसीष्ट सङ्गसीष्ट. Pass. गम्यते. Caus. गमयति. Opt. जिगमिषति.
Freq. Dep. जगम्यते. Act. जगन्ति जगन्तीति.

गुह् (ज, ञ) to hide. Pres. गूहति ते. Perf. Act. जुगूह, जुगूहतुः,
जुगूहः ; 2. जुगूह्य जुगूह, &c. Mid. जुगूहे, &c. Fut. गूहिता, गूहा.
Indef. Act. अगूहीत् अगूहतः ; Mid. अगूहत अगूह, अगूहिषातां
अगूहतां ; अगूहयत अगूहन्. Part. Pres. गूहत्. Indef. गूह, गूहिता
गूहा. Fut. गुह्य and गूह्य. Opt. verb जुगूहति, &c.

ग्रह् (ग, ज), *to take*. Pres. गृह्णाति, गृह्णीतः, गृह्णन्ति. Perfect जघ्राह, जघृ-
वतुः, जघृजः, &c. Fut. ग्रहीता. Pass. गृह्यते. Caus. ग्राहयति. Opt.
verb जिघृक्षति. Freq. जरीगृह्यते; आपदि जाग्रहीति. So व्या (वि),
to be old, व्यह् (वि), *to deceive*, and व्यह् (य, वै), *to kill*, in the
Pres. and Perf. as, जिनाति; जिह्यै, जिह्यतुः, जिह्युः विचति; विद्यात्,
विचिचतुः विचिषुः, विध्यति; विद्याध, विविधतुः, विविधुः, &c.

वच् (ल, ङ), *to speak*. Pres. वदते, वदते, वदते, &c. Perf. वदधे, वदधे
वदधे. Fut. क्शता and व्शता. Indef. वक्शस and वक्ष्यन्. With सं
meaning *to abandon*, समचक्षिष्ट. Act. Perf. चक्षौ चक्षौ. Fut. as
before. Indef. वक्शसीत् वक्ष्यत्. Prec. क्शयात् क्शयात् व्शयात्
व्शयात्. Passive क्शयते व्शयते. Caus. क्शपयति, व्शपयति. Ind.
वचिक्शपत्, वचिक्शपत्. Opt. चिक्शसति, चिक्शसति. Freq.
चाक्शयते, चाक्शयत.

जन् (जि, म), *to produce*. Pres. जज्जति, जजातः, जजति, &c. Imp. वजजन्.
Pot. जज्यात् जजायात्. Perf. जजान, जजतुः, जजुः. Indef.
वजजनीत् वजजनीत्. Prec. जज्यात् जायात्. With यति. Pres.
3. यतिजजाते, यतिजजाते यतिजजते; 2. यतिजजिषे, यतिजजिषे,
यतिजजिषे; यतिजजिषे, यतिजजिषे, यतिजजिषे. Pass. जज्यते or
जायते. Part. Present जजत्; जजिष. Perf. जजन्वच्. Fem. जजुषी.
Indef. जजित. Caus. जजयति. Ind. वजजिजन्. Opt. जिजिषति.
Freq. जज्यते, जाजयते; जजन्ति, जाजन्ति.

जन् (य, ङ, म, इ), *to produce*. Pres. जायते, जायेते, जायते, &c. Perf.
जज्जे, जज्जते, जजिरे, &c. Indef. वजजि or वजजिष्ट, वजजिषातां,
वजजिषत. Parts. Pres. जायमान. Perf. जज्जान. Fut. जज्य जाय.
Indef. जात, जजिषा. Causal जजयति. Freq. Dep. जजान्यते
or जजायते. Act. जजन्ति.

जाग्र (ज, लु), *to awake*. Pres. जागर्ति, &c. Imp. वजाग्र. Perf. जजागर
and जागरासाध. Fut. जागरिता. Indef. वजागरोत्. Part. जाग्रत्.
Perf. जागर्त्तम् and जाग्रत्तम्. Fut. जागर्त्य. Indef. जाग्रत्.
Passive जागर्त्यते. Perf. जागरे जागरासाधे. Part. Pres. जागर्त्यसाध,
जागरेषिष. Perf. वजागराह जाग्राह. Indef. जागरित. Caus.
जागरयति. Opt. जिजागरिषति.

वश् (य, ङ, ड), *to perish*. Pres. नश्यति. Perf. नशाह, नेशतुः, नेशः, &c.
Future नशिषा, नेशा, नेशा. 2. Fut. नशिषति नश्यति. Indef. वनश्नत्
वनेशत्, वनश्नतां वनेशतां, वनश्नन् वनेशन्, &c. Part. नष्ट नश्यः

Passive, नश्यते. Causal नाशयति. Optative निनश्यति निनंसति.
Freq. Act. नानशीति नानष्टि. Dep. नानश्यते.

दरिद्रा (अ, अ), *to be poor*. Pres. दरिद्राति, दरिद्रितः, दरिद्रति. Perf. ददरिद्रौ
and दरिद्रासाथ. Fut. दरिद्रिता. Ind. अदरिद्रोत् अदरिद्रासीत्. Ptec.
दरिद्र्यात्. Passive दरिद्र्यते. Opt. दिदरिद्रिषति दिदरिद्रासति.

दी (ऊ, य, ओ), *to decay*. Pres. दीयते, &c. Perf. दिदीधे, दिदीधाते,
दिदीधिरे. Fut. दाता. Ind. अदास, अदासातां, अदासत. Indef.
Part. दीन. Causal दाययति. Freq. Opt. दिदायते or दिदीधते.
Act. देदयति देदेति. Dep. दीदीयते.

दृश् (इर, औ), *to see*. Active Pres. पश्यति, पश्यतः, पश्यन्ति, Perf. ददर्श,
ददृशतुः, ददृशः; 2. ददर्शिथ, ददृष्ठ, &c. Fut. द्रष्टा. Ind. अद्राचीत्
and अदर्शत्. Part. Pres. पश्यत्. Perf. ददृशस् and ददर्शिवस्. Ind.
दृष्ट, दृष्टा. With सं when Intransitive, सम्पश्यते, &c. Pass. दृश्यते.
Caus. दर्शयति. Ind. अदीदृशत् अददर्शत्. Opt. दिदृचते. Freq.
दरिदृश्यते ददर्शि.

ब्रू (अ, अ), *to speak*. Pres. 3. ब्रवीति and आह, द्रुतः आहृतुः, ब्रुवन्ति. आहणः;
2. ब्रवोषि आत्य, ब्रूथः आह्यथुः, ब्रूथ; 1. ब्रवीमि, ब्रूवः, ब्रूमः. Imperf.
अब्रवीत्, अभ्रुतां, अभ्रुवन्. Imper. ब्रवोतु, ब्रूतां, ब्रुवन्तु. Pot. ब्रूयात्.
Middle ब्रूते, ब्रुवाते, ब्रुवते, &c. Part. Pres. ब्रुवत्. Middle ब्रवाण.

भू, *to be, or become*, supplies the deficiencies of the verb अस्, and makes
Present भवति, &c. Perfect बभूव, बभूवतुः, बभूवुः, &c. Fut.
भविता. Indef. अभूत्, अभूतां, अभूवन्. भावयति. Opt. बुभूषति. Freq.
बोभूयते; बोभेति.

भस्ज् (अ, औ, अ), *to fry*. Pres. Act. भज्जति. Mid. भज्जते. Perf. Act.
बभज्जं बभज्ज, बभज्जतुः, &c. Mid. बभज्जं, बभज्जे. Fut. भष्टा or भष्टा.
Ind. Act. अभ्राचीत्, अभ्राचीत्. Mid. अभ्राष्ट. अभ्राष्ट. Passive भज्जते.
Caus. भर्जयति. Opt. बिभर्जिषति, बिभर्जिषति, बिभर्जति, बिभर्जति.
Freq. बरीभज्जते, बाभ्रष्टि. So अश्ज, *to be ashamed*.

मज्ज् (अ, औ, ओ, दु), *to immerse*. Pres. मज्जति. Perf. समज्ज, समज्जतुः,
समज्जुः, 2. समज्जिथ समज्जथ. Fut. संक्ता. 2. Fut. संज्यति. Indef. असां-
चीत् असांक्तां असांजुः, &c. Pass. मज्ज्यते. Caus. मज्जयति. Opt.
मिमंसति. Freq. सामंज्यते, सामंज्ति.

मृ (ऊ, णि), *to die*. Prés. म्रियते, and regular as a Deponent; but has
also Perf. Act. ममर; 1st Fut. मर्षा; 2d Fut. मरिष्यति. Caus.
मारयति. Opt. ममर्षति. Freq. मेमोयते; मामर्षि.

मृज् (मृ, ङ), *to cleanse*. Pres. मर्हति, मृष्टः, मृजन्ति or मर्जन्ति, &c. having two forms in the plural of the first three tenses. Perf. ममार्ज, ममृजतुः ममार्जतुः, ममृजुः, ममार्जुः; 2. ममार्जिथ ममर्ह, &c. Fut. मर्जिता and मर्ह्य. Indef. ममार्जिन् and ममर्हिन्. Parts. Pres. मृजन् and मर्जन्. Perf. ममृजस्. Fut. मृज्य and मर्ह्य. Indef. मृष्ट, मर्जित्वा, मृष्ट्वा. Pass. मृज्यते. Caus. Pres. मर्कयति. Indef. मममार्जन्. Opt. ममार्जिष्यति, ममृचति. Freq. मरोमृज्यते; मरिमर्हति, मरोमार्जति.

वच् (व, चो), *to speak*, supplies the deficiencies of वृ, and makes Pres. वक्ति. Perf. उवाच. Fut. वक्ता. Ind. अवोचत्. Mid. अवोचत. Prec. उवात्. It is deficient in the 3d pl. of the Pres. and Imper. Part. Pres. वचत्. Fut. वच्य, वाक्य. Ind. उक्त, उक्त्वा प्राच्य. Pass. उच्यते. Perf. कचे. Fut. वक्ता. Pass. उच्यते. Caus. वाचयति. Opt. विवचति. Freq. वाच्यते; वावक्ति.

वश् (व, चो), *to desire*, वष्टि, उष्ट, उश्नति, &c. changing व to उ where *guna* is not admitted. Imperf. अवष्ट, औष्टां, औश्नन्. Perf. उवाश्, जश्तुः, जश्तुः. Fut. वश्ता. Indef. अवश्ति, अवश्तो. Prec. उश्नात्. Part. Pres. उश्त्. Indef. उश्त, वश्ता, प्रोश्त. Passive उश्नते. Caus. वाश्नयति. Opt. विवश्नति. Freq. वावश्नते.

विच्छ् (श्), *to go*. Pres. विच्छति and विच्छायति. Perf. विविच्छ विच्छा-यामास. Fut. विच्छिता विच्छायिता. Indef. अविच्छीत्, अविच्छीयत्. Freq. Dep. वेविच्छते. Act. वेवेष्टि, वेवच्छि, वेविच्छोति.

विद् (व, चो), *to understand*. Pres. 3. वेत्ति वेद, विप्ति विदतुः, विदन्ति विदुः; 2. वेत्सि वेत्स्य, वित्यः विदयुः, वित्यः विद्; 1. वेद्मि वेद, विद्मः विद्, विद्मि विद्म. Imperf. 3. अवेत्, अविप्ति, अविदन् and अविदुः; 2. अवेत् and अवेः. Imper. वेत्तु and विदां करोतु. Perf. विवेद, विदामास. Part. Pres. विदत्. Perf. विविदस्, विदस्. Ind. विदित, विदित्वा. With च when Intransitive संविदते. Opt. विविदिषति. Freq. वेविद्यते; वेवेत्ति.

शी (श, चो), *to lie down*. Pres. 3. श्येते, श्याते, शेरते; 2. शेष श्याये, शेष्ये, श्ये, श्येचि, श्येचि. Perf. शिष्ये, शिष्याते, शिष्यते. Fut. श्यिता. Ind. अशयिष्ट, &c. Pass. श्यते. Caus. श्ययति. Opt. शिष्यिषति. Freq. Dep. शाश्यते. Act. श्येति, श्ययति.

श्चि (श्च, रे, चो), *to increase*. Pres. अश्चति. Perf. शिश्चाय, शिश्चयतुः, शिश्चिषुः and श्चिष्य, श्चिष्यतुः, श्चिष्युः. Fut. अश्चिता, &c. Indef. अश्च्यीत्, अशिश्चिषत् and अश्चत्. Prec. श्चयात्. Part. Pres. अश्चत्.

Perf. शिञ्चिस्, शृणुस्. Fut. शिञ्च. Indef. शञ्चिन्. Pass. शृण्वते.
 Freq. Dep. शञ्चिष्यते शोशृष्यते. Act. शेञ्चेति and शोशोति. Caus.
 Pres. आचरति. Ind. आशिञ्चत्, अशृणुवत्. Opt. शिञ्चयिष्यति. Caus.
 Opt. शिञ्चाययिष्यति or शृण्वाययिष्यति.

हन् (अ, ह्य), *to strike, to kill*. Pres. हन्ति हतः, हन्ति ; 2. हंसि, &c. Im-
 perf. अहन्, अहतां, अहन्. Imper. हन्, हतां हन्तुः ; 2. अहि, &c.
 Part. अघान्, अघ्नतुः, अघ्नः ; 2. अघनिय, अघ्न-य, &c. 1st Fut. हन्ता ;
 2d Fut. हन्मिष्यति. Indef. अहनत्, अबधीत्. Prec. बध्नात्. Pass.
 हन्ते. Perf. अघ्ने. Fut. हन्ता and घानिता. Ind. अवधि आघनि,
 Part. Pres. हन्त्, घातंघातं, घ्नेषिन्. Perf. अघ्नवस्, अघन्वस्. Fem.
 अघ्नुषी. Perf. Passive अघ्नान्. Ind. हत, हता. Caus. घातयति.
 Ind. अजीघनत्. Opt. अघांसति. Freq. Dep. अंघन्यते, अघ्नीयते. Act.
 अंघन्ति, अंघनोति. With आ, when Intransitive or Reflective, it is
 used in the Middle ; as, आहते, *he is ill* ; उर आहते, *he smites*
his own breast. Ind. आहत, अवधिष्ठ or अघानिष्ठ.

CHAPTER VI.

OF INDECLINABLE WORDS, (AVYAYA OR VYA).

SECTION I.

OF ADVERBS.

Adverbs, though very numerous, may be all arranged under the following classes :—

1st. *Of Number* : as, एकदा, *once*. द्विस्, *twice*. त्रिस्, *thrice*. चतुस्, *four times*. All other words take छत्स् ; as, पञ्चछत्स्, *five times*, &c. कतिछत्स्, *how many times* ? गणछत्स्, *many times*.

2ndly. *Of Order* : as, प्रथमतः, *first* ; द्वितीयतः, *se-*

condly; and so on, by adding तः to the ordinal numbers.

3rdly. *Of Distribution* .These are formed by धा; as, चतुर्धा, *of four kinds*, शतधा, *of a hundred sorts*. एक, *one*, makes एकधा, and ऐक्यं; द्वि, *two*, द्विधा, त्रिधा, त्रैधं; त्रि, *three*, त्रिधा, त्रैधा, त्रैधं; षष्, *six*, षोडा and षोडधा.

4thly. *Of Time*: as, अद्य, *to-day*. अधुना, इदानीं, एतर्हि, सम्प्रति, *now*. कल्य, परेद्यवि, श्वस्, *to-morrow*. कदा, कर्हि, *when?* कदाचित्, कदाचन, *sometimes*. तदा, तर्हि, तदानीं, *then*. यदा, यर्हि, *when*. चिरस्, चिरं, चिरञ्च, चिररात्राय, *a long time, long since*. दिवा, अह्नाय, *by day*. दीप्ता, रात्रौ, *at night*. प्रातर, प्रगे, *in the morning*. परश्व, *the day after to-morrow*. परत्, *last year*. परारि, *year before last*. पुरा, पुरस्तात्, *before*. पश्चात्, *afterwards*. पूर्वद्युस्, ह्यस्, *yesterday*. प्रेत्य, अमुत्र, *hereafter*. सद्यत्, युगपत्, एकपदे, प्रवाहिका, प्रवाहकं, *at once, at the same time*. सद्यस्, सपदि, साम्प्रतं, *at that or the present time*. सदा, सना, सर्वदा, *always*. सनत्, सनात्, सततं, सन्ततं, अनारतं, अविरतं, अनवरतं, अश्रान्तं, अजखं, नित्यं, अनिशं, शश्वत्, *constantly, perpetually*.

Some others are formed by दा and द्युः; as, अन्यदा, *at another time*. अन्यद्युः, *on another day*.

5thly. *Of Place* : as, अत्र, इह, *here*. अतः, इतः, *hence*. इतस्ततः, *here and there*. क, कुत्र, कुह, *where?* कुतः, *whence?* कचित्, *somewhere*. तत्र, *there*. यत्र, *where*. अग्रे, अग्रतः, गोपदे,

पुरः, पुरतः, प्राक्, प्रत्यक्ष, *before*. अर्वाक्, *behind*. अन्तर, अन्तरा, अन्तरे, *within*. अवस्, वहिस्, *without*. उच्चैः, *above*. नीचैः, *below*. पुरा, समा, *near*. विष्वक्, *every where*. समन्ततः, *on all sides*.

Several others are formed by च; as, अन्यत्र, *in another place*. बहुत्र, *in many places*. सर्वत्र, *in every place*.

6thly. *Of Manner or Quality*: as, इति, इत्थं, एवं, *thus*. उपांशु, *secretly, imperceptibly*. कुपत्, कुषित्, परं, शुभं, सुष्ठु, *excellently*. तिरस्, तिर्यक्, साचि, *crookedly*. दिव्या, समुपजीव, *gladly, luckily*. दुष्ठु, युक्, युत्, *badly*. धुक्, *expiringly*. नवरं, *only*. नाना, हिक्, *variously*. पुनः, पुनर्वारं, वारं, वारंवारं, मुहुः, मुहः, भूयः, अभीक्ष्णं, *again, repeatedly*. पृथक्, *separately*. प्रभृति, &c. प्रसह्य, सहसा, *violently*. प्रायः, *almost*. मिथः, *together*. मिथ्या, म्वा, *falsely*. मौनं, तूष्णीं, तूष्णीकां, *silently*. वृथा, मुधा, अलं, *in vain*. शीघ्रं, त्वरितं, द्रुतं, तूष्णं, क्षिप्रं, सत्वरं, चपलं, अविलम्बितं, भटिति, द्राक्, अरं, लघु, आशु, संक्षु, *quickly*. शनैः, *slowly*. सत्यं, ऋष्टक्, अञ्जसा, अद्धा, *truly*.

Adjectives in the neuter gender are usually employed as adverbs of quality; as, बलवत्, *powerfully*. विविधं, *variously*. शुभं, *excellently*.

Some are formed by तः and था; as, यत्नतः, *diligently*, *with diligence*. सर्वथा, *in all respects*.

7thly. *Of Quantity*: as, अति, अतीव, अतिशय, अत्यर्थ, अत्यन्त, अतिमात्र, गाढ, तीव्र, भरं, वाढं, भूरि. म्भ, *much, ex-*

ceedingly. ईषत्, किञ्चित्, मनाक्, *little.* कुवित्, विषु, *much.* प्रचुर, प्रभूत, अलं, *enough.* शैथिल्य, *less.* सामि, *half.*

Some are formed by श्; as, द्विश्, *by twos.* अल्पश्, *by few.* कतिश्, *how much?* तावच्छ्, *so much or many, &c.*

8thly. *Of Doubt :* as, आह, उताहो, किमुत, यदा, *but, suppose that.* नुवा, *perhaps.* नेति, नोचेत्, त्वै, द्वै, वै, *if not, perhaps not.*

9thly. *Of Affirmation :* as, अवश्यं, किल, किञ्चिल, खलु, *indeed, really.* आम्, आम्, *yes.* नितान्तं, सत्यं, *truly.* नाम, *evidently, possibly.* ह is an expletive.

10thly. *Of Negation :* as, न, ना, नो, नञ्, नह, नहि, *no, not.* मा, मां, मात्, मास्, are prohibitive ; as *do not, forbear.* अ, or अन before a vowel, signifies *not, less, without ;* as, अकारणं, *without cause.* अनुचितं, *improperly.*

11thly. *Of Interrogation :* as, किं, कथं, किनु, किमत्, किमुह, कचित्, त्वत्, यत्, *how, what?* अन्, उत्, कि, किम्, नु, ननु, नूनं, व, वा, वत्, खित्, ऊं, are used to denote *earnestness of enquiry.* क is an expletive.

12thly. *Of Comparison :* as, इव, एव, *as, like.* कथा, *how?* तथा, *so.* यथा, *as.* यावत्, *as much or long.* तावत्, *so much or long.* किंपुनः, *how much more or rather.*

Any word may become an adverb of comparison by the addition of वत्; as, लोखवत्, *like a clod.* मूर्खवत्, *like a fool.* राजवत्, *like a king.*

Some words relating to time and place admit of several inflections ; as, चिरं, चिरेण, चिराय, चिरात्, चिरस्य, *long ago*. दूरं, दूरेण, दूरात्, दूरे, *at a distance*, &c.

SECTION II.

OF PREPOSITIONS.

Prepositions may be divided into two sorts, Inseparable and Separable : they may be called *Prepositions* and *Postpositions* ; or *affixes* and *suffixes*.

1st. PREPOSITIONS.

अति beyond, excess ; as, शक्तिता, *power*, अतिशक्तिता, *great power*. अतिक्रम, *going beyond, transgression*.

अधि over, possession ; as, भू, *be*, अधिभू, *an owner*. अधिकारः, *a possession*. अध्यात्मा, *presiding Spirit*.

अनु after, sequence ; as, चर्, *move*. अनुचर, *a follower*. अनुकृति, *imitation*. अनुमति, *permission*.

अन्तर् within, centricity ; as, करण, *doing*, अन्तःकरण, *the heart*. अन्तर्यामी, *heart-searching, (God.)*

अप away, privation ; as, राधू, *effect*, अपराध, *defect, sin*. अपवाद, *detraction*. अपवाप, *denial, evasion*.

अपि to, addition ; as, धा, *hold*, अपिधान or पिधान, *conception ; covering*. अपिच, *moreover*.

अभि towards, tendency to ; as, योग, *junction*, अभियोग, *onset*. अभिगम, *approach*. अभिमुख, *facing*.

अव down, degradation ; as, गीत, *celebrated*, अवगीत, *detested*. अवहेल, *disrespect*. अवतार, *incarnation*.

आ unto, extension, limiting ; as, भोग, *enjoyment*, आभोग, *repletion*. आधार, *a receiver*. आदर्श, *a mirror*.

उत् up, elevation ; as, गम्, *bow*, उन्नति, *elevation*. उत्कृष्ट, *very excellent*. उद्धत, *gone up*.

उप near, secondary state ; as, पति, *husband*, उपपति, *a paramour*. उपवेद, *a minor veda*. उपमात्री, *a wet nurse*.

दुर् hard, difficulty, deterioration ; as, गति, *state*, दुर्गति, *hell*. दुस्सह, *intolerable*. दुरध्व, *a bad road*.

नि down, entireness ; as, गद्, *articulate*, निगद, *discourse*. निपात, *falling, dying*. निष्कण, *musical tone*.

निर् out, freedom ; as, वात, *wind*, निर्वात, *calm*. निर्दोष, *faultless*. निःसत्य, *false*. निश्चिन्त, *thoughtless*.

परा back, re-action ; as, क्रम, *step*, पराक्रम, *opposing power*. पराजय, *defeat*. परावर्त्त, *retreat*. परामर्ष, *forbearance*.

परि round, completeness ; as, वह्, *flow*, परिवाह, *inundation*. परिधि, *circumference*. परिगम, *surrounding*.

प्र forth, progression ; as, स्था, *stand*, प्रस्थान, *march*. प्रभाव, *pre-eminence*. प्रणय, *affection*. प्रताप, *majesty*.

प्रति, *re, reiteration* ; as, ध्वन्, *sound*, प्रतिध्वान, *echo*. प्रत्युत्तर, *reply*. प्रतिघात, *blow in return*.

वि *in, un*, vicissitude; as, क्री, *buy*, विक्रय, *barter, selling* ;
 विहृत, *undone*. वितथ, *untrue*. विदेह, *incorporeal*.

सं with, conjunction; as, गम्, *go*, सङ्गम, *association*.
 संयोग, *union*. सन्तान, *offspring*. सम्पत्ति, *wealth*.

सु well, excellence; as, हृत, *done*, सुहृत, *virtue*. सुग,
going well. सुख्याति, *fame*. सुसमाचार, *good news*.

There are other shades of meaning, besides those above given, expressed by these prepositions in composition, which will be better learned by a course of reading than by any rules. Some of them are used occasionally out of composition, as will be seen in the remarks following.

From one to four prepositions may be used in the same word; as, आहार, *eating*. निराहार, *fasting*. समुदाहार, *relating*. समभिव्याहार, *accompanying*.

2nd. POSTPOSITIONS.

The Separable Prepositions or Postpositions are generally formed from adjectives or adverbs and take before them a possessive case; as, समीप, *near*. अग्रतः or अग्रे, *before*, &c. तेषुरः, *before thee*.

The following take an accusative case.

अति, *over, beyond*; अधि, *concerning*; अधोऽधः, *beneath*;
 अधधि, *in*; अनु *according to*; अन्तरा, अन्तरेण, *between*,

without, except ; अभि, towards ; अभितः, before ; उद्दिष्ट concerning ; उप, towards ; उपर, उपरि, उपर्युपरि, over उभयतः, on both sides ; निकशा, निकषा, near ; परि, about परितः, about ; प्रति, to ; समया, near ; and सर्वतः, all round

2. These are connected with the instrumental ; अन् सह, सार्द्धं, साकं, समं, सन्नासमं, *with, together with.*

3. The following take various cases, अधः, *below* अप and परि meaning *without, except ; अर्न्नाक्, within* आ, *as far as ; आरात्, near ; ऋते, except ; कृते, for* वहिस्, *without ; and विना, besides, except.*

SECTION III.

OF CONJUNCTIONS.

Conjunctions are of two kinds, the Copulative and the Disjunctive.

1. Copulative : च, *and ; तु, अपि, अपितु, and, also ; चेत्, यदि, if ; तदा, then ; अथ, अथो, now, then, therefore ; यत्, यतः, wherefore ; तत्, ततः, therefore. अन्यच्च, अपिच, किञ्च, परच्च, and अपरच्च, again, moreover ; are used before quotations. किञ्च, खलु, हि and sometimes च and तु are used as expletives.*

2. Disjunctive : तु, किन्तु, *but ; इव, एव, वै, as, even as ; यद्यपि, although ; तथापि, तथाहि, yet ; वा, अपवा,*

किम्वा, *or* ; नच, नतु, *nor* ; नवा, *or not* ; नकिम्, नाकिम्, नकिर्, नाकिर्, माकिम्, माकिर्, *except* ; यदिवा, *or otherwise*. व and वै are sometimes used as expletives.

SECTION IV.

OF INTERJECTIONS.

Interjections are of various kinds.

अङ्ग, अग्ने, अहो, अहोवत्, उ, ओ, औ, ए, ऐ, हे, है, are used in respectful addresses ; ह हं, हो, हेहै, होहो in common ones ; पाट, प्याट्, and मोः, in both.

अरे, ऋ, रे, रै, are expressive of *contempt* ; अये, ऊं, of *recollection* ; आये of *affection* ; इ, ई, of *regret* ; उ and हं, of *anger* ; ऊ, of *commencement* ; मममम, वापुवापु, सकट, of *surprise* ; हिहि, of *laughter* ; हहह, of *gladness*.

वषट्, वौषट्, औषट्, are used in common offerings to the gods ; स्वाहा is used in offering clarified butter ; सधा when offering to the manes. अयि, सुखु, *oh brave!* अहह, *wonderful! sad!* आः, *yes*, contemptuously ; हा, *yes*, angrily ; धिक्, *woe! curse on it!* नीचैः, *hush!* नाम, पश्य, पश्यत, *see! behold!* वत, *alas! see!* खलि, *health!* ही, *surprising! lo!* हन्ता, *ah!*

CHAPTER VII. OF DERIVATIVE WORDS.

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Derivative words are principally of three kinds, viz. Nouns, Adjectives, and Verbs.

Those derived from verbs are called (Kridanta), and those derived from other words (Taddhita).

The Verbs have been already considered, it remains therefore to treat only of Nouns and adjectives.

SECTION I.

OF NOUNS.

—

Derivative Nouns may be divided into eight sorts; Patronymics, Gentiles, Amplificatives, Diminutives, Abstracts, Verbals, Denominatives, and Miscellaneous.

PATRONYMICS.

Patronymics (Apatyaváckaka) are formed from the original word by lengthening the first syllable of it by *vriddhi*; as, शिव, शैव, *a descendant of Shiva*; गोतम, गौतम, *a descendant of Gótama*. To some words a termination is added, and the final letter dropped or changed. The terminations used are, आचन, आचनि, आचन्य, आर, इ, इक,

ईय, उर, एय, एर, ऐर, कि, नेय, य. As, नड, नाडायन, *a descendant of Nada*; तिक, तैकायनि, *of Tika*; कुञ्ज, कौञ्जायन्य, *of Kunja*; गोधा, गौधार, *of a guana*; दशरथ, दाशरथि, *of Dasharatha*; रेवती, रैवतिक, *of Révati*; भ्रातृ, भ्रात्रोय, *of a brother*; सम्मातृ, साम्मातुर, *of a good mother*; अत्रि, आत्रेय, *of Atri*; नट, नाटेर, *of a courtesan*; चटका, चाट-कैर, *of a sparrow*; व्यास, वैयासकि, *of Vyása*; कल्याणी, कल्याणिनेय, *of a happy woman*; गर्ग, गार्ग्य, *of Garga*.

A final उ is changed to अ; as, यदु—यादव, *a descendant of Yadu*; वाहु, वाह्वि, *of Váhu*. A final vowel or न् is dropped, when एय follows; as, गंगा, गंगेय, *an offspring of Gangá*; राजन्, राजेय, *of a king*.

Compounds ending with भग, हृद्, सिन्धु, and a few others, have the vowel lengthened in both parts; as, सुभग, सौभागिनेय, *of a fortunate woman*, &c. In the plural number, the affixes, &c. are dropped; as, गार्ग्यः, plural गर्गाः, &c.

पुंस, *a male*, makes पौंस; स्त्री, *a woman*, स्त्रै; त्रिवेणी, *a woman having three locks of hair*, त्रैवण; कन्या, *a daughter*, कानोन्; परस्त्री, *another man's wife*, पारश्व; विश्वस्, *Vishravas*, विश्वण, and रवण.

GENTILES.

Gentiles (Játiváchaka) are formed in the same manner as the above by lengthening the first syllable of the words, and sometimes adding ईन्, ईय, एय, or य; as, पुर, पौर, *a citizen*; मिथिल, मैथिल, *a man of Mithila*; मगध, मागधिन्, *of Magadha*; शलातुर, शलातुरीय, *of Salátura*; तुदी, तौदेय, *of Tudi*; शण्डिक, शण्डिक्य, *Shandika*.

Some compounds have the first syllable of the last part of the word lengthened; as, सुपञ्चाल, सुपाञ्चाल, *of Supanchála*.

AMPLIFICATIVES.

Amplificatives or Collectives (Sanghaváchaka) are formed by lengthening the first syllable of the word by *vridhhi*. With the affixes इनी, ता, ल, or या, the first syllable of the word is not lengthened ; with इक्, क, रय, or य, it is. As, क्षेत्र, क्षेत्र, a number of fields. पद्म, पद्मिनी, a collection of lotuses, जन, जनता, a multitude. गीर्, गीर्स्, verbosity. दण्ड, दण्डा, much grass. आपूप, आपूपिक, many loaves. उक्षन्, औक्षक, a herd of bulls. पुरुष, पौरुषेय, many men. केश, कैश्य, much hair.

गोयुग्म is added for two cattle, and षड्गव for six ; as, गोगोयुग्म, a pair of cows ; गोषड्गव, six cows. अवि makes अविकट, a flock of sheep, and अविपट, the spreading of sheep. अश्व, अश्व, and अश्वोय, many horses. अहन्, अहोन्, many days. गो, गोत्रा, a herd of cows. पर्शु, पार्श्व, many ribs. युवती, यौवत, and यौवन, many young women. रथ, रथकया, many chariots

DIMINUTIVES.

Diminutives (U'naváchaka) are formed by the addition of क, कल्प, तर, तरी, देश, देशीय, पाश, or र ; as, वृक्ष, वृक्षक, a small tree. कवि, कविकल्प, a poetaster. अश्व, अश्व-तर, a mule. कास्तू, कास्तूतरी, a small sort of weapon. विद्वत्, विद्वद्देश, or विद्वद्देशीय, an idiot. भिषक्, भिषक्पाश, a poor doctor. कुटी, कुटीर, a poor hut.

Compound names with इक्, रज्ज, and इय sometimes drop one of their component parts ; as, देवदत्त ; देवदत्तक, देविक, देविक, देविय ; or दत्तिक, दत्तिल, दत्तिय, poor Dévadatta.

ABSTRACTS.

Abstracts (Bhāvavāchaka) are generally formed from Adjectives by the addition of त, त्व, इमन्, or य. Sometimes they are formed by simply lengthening the first syllable of the word; or by adding to it य, एय, or क after it is lengthened. As, दीर्घ, दीर्घता, *length*. मनुष्य, मनुष्यत्व, *manhood*. शुक्ल, शुक्लिमन्, *whiteness*. दूत, दूत्य, or दौत्य, *an embassy or errand*. क्षुद्र, क्षौद्र, *littleness*. मधुर, माधुर्य, *sweetness*. ज्ञाति, ज्ञातेय, *relationship*. वृद्ध, वार्द्धक, वार्द्धक्य, *increase*.

When इमन् is added, a final उ is dropped; when the first syllable of the word is lengthened, it is changed to अव. As, मृदु, मृदिमन्, *mildness*. पटु, पाटव, *skilfulness*.

Compounds which relate to a particular office are formed by ईय and इका; as, मित्रावरुणोय, *the priesthood of the Sun and Neptune*. शैष्यापाध्यायिका, *the scholarship and teachership*.

अर्हन् makes आर्हन्त्य and आर्हन्ती, *piety*. पुमन्, पुंस and पौंस, *manliness*. स्त्री, स्त्रीत्व and स्त्रीण, *effeminacy*. स्तेन, स्तेन्य and स्तेय, *theft*.

VERBALS.

Verbals (Kriyāvāchaka) are such as are formed from verbal roots, and signify either the simple act of the original word, or that by which it may be accomplished.

The affixes used for words of this description are numerous.

The following are the principal ones :—

| | | | | |
|------|----|------|---------|-----------------------|
| अक | as | कन् | कनक | <i>gold.</i> |
| अङ्ग | — | तृ | तरङ्ग | <i>a wave.</i> |
| अन | — | लोच् | लोचन | <i>the eye.</i> |
| अना | — | विद् | वेदना | <i>sensation.</i> |
| अम | — | धृ | धर्म | <i>virtue.</i> |
| अल | — | मण्ड | मण्डल | <i>an orb.</i> |
| अस् | — | वच् | वचस् | <i>a word.</i> |
| आ | — | कथ | कथा | <i>a word.</i> |
| आल | — | कुण | कुणाल | <i>a country.</i> |
| इत् | — | तड् | तडित् | <i>lightning.</i> |
| इत्र | — | धू | धवित्र | <i>a fan.</i> |
| इर | — | मुद् | मुदिर | <i>a cloud.</i> |
| इरा | — | मद् | मदिरा | <i>wine.</i> |
| इल | — | अन् | अनिल | <i>air.</i> |
| इष् | — | अर्च | अर्चिष् | <i>a flame.</i> |
| उ | — | बाह् | बाहु | <i>the arm.</i> |
| उर | — | विध् | विधुर | <i>separation</i> |
| उस् | — | धन् | धनुस् | <i>a bow.</i> |
| ऊ | — | बध् | बधू | <i>a woman.</i> |
| ग | — | खड् | खड्ग | <i>a sword.</i> |
| ड | — | दम् | दण्ड | <i>a rod.</i> |
| त्र | — | श्रु | श्रोत्र | <i>the ear.</i> |
| ति | — | बुध् | बुद्धि | <i>understanding.</i> |
| तु | — | जन् | जन्तु | <i>an animal.</i> |
| त्या | — | कृ | कृत्या | <i>a deed</i> |

| | | | | |
|-----|----|------|---------|--------------------|
| थ | as | कण् | करह | <i>the throat.</i> |
| न | — | खप् | स्वप्न | <i>a sleep.</i> |
| ना | — | याच् | याच्ञा | <i>a petition.</i> |
| नि | — | गृ | गीर्णि | <i>a gulp.</i> |
| नु | — | भा | भानु | <i>the sun.</i> |
| म | — | युध् | युध्म | <i>war.</i> |
| मन् | — | वृ | वर्मन् | <i>armour.</i> |
| या | — | व्रज | व्रज्या | <i>a roaming.</i> |
| र | — | खिद् | खिद्र | <i>a hole.</i> |

Verbs with the characteristic ट्, form nouns meaning the simple act by अद्यु; those with the characteristic ष by आ. As, वेप् (ट्.) वेपथु, *a trembling*; भिद् (ष.) भिदा, *a perforation*.

Some nouns formed from verbal roots have the penultimate or final letter, or both of them, changed, sometimes with (्) virám removed, and sometimes with a termination affixed; as, दिव्, देव, *a god*, दवता, *a divinity*. इम्, एष or एषस्, *fuel*. ह, कर, *a hand*. कारण, *a cause*. भज्, भाग, *a part*. भाग्य, *luck*.

DENOMINATIVES.

Denominatives or Nouns of Agency (Kartriváchaka) are formed from verbal roots by the affixes अक, अन्, इक, इन्, उ, उर, ऊ, ऊक, तु, and ट. As, अंश्, अंश्क, *a partner*. नन्द्, नन्दन्, *a son*. क्री, क्रयिक, *a buyer*. ग्रह्, ग्राहिन्, *a receiver*. बन्ध्, बन्धु, *a friend*. कुक्, कुकुर, *a dog*. नृत्, नृत्य, *a dancer*. भज्, भक्षूक or भाक्षूक, *a bear*. गम्, गन्तु, *a traveller*. ह, कर्त्तृ or कारक, *a doer*.

Two nouns, or a noun and verbal adjective, are often used to form nouns of agency; as, भू-पति or भू-पाल, भू-धर भू-धार, भू-भुज भूमि-प, a king.

There are many Nouns derived from other words which cannot be classed under any particular denomination, and which may therefore be called Miscellaneous; as, मृद्; मृत्वा, मृत्स्ना or मृत्तिका, earth, soil. वृद्धत्; वृद्धतिका, a large sheet. अद्य; अध्वन्, a way or road. उप, उपत्यका, the foot of a mountain, a valley.

A few words lengthen their final vowel and add आवती, to signify place; as, अमर, अमरावती, the immortal place, heaven. धूमावती, a smoky place.

To the names of animals गोष्ठ is added; as, गोगोष्ठ, a cow-house or yard.

SECTION II.

OF ADJECTIVES.

Derivative Adjectives are of two kinds, viz. those formed from verbs, and those formed from nouns, &c. : the former are like English Participles ending with *ing*, and the latter like Adjectives ending with *y*, *ly*, *full*, *ent*, *able*, *ate*, *ous*, *some*, &c.

The following are the principal affixes used in their formation.

1st—Those formed from Verbs.

| | | | | |
|------|----|----|-------|-------------|
| अक | as | हृ | सरक | going. |
| अन्त | — | जि | जयन्त | conquering. |

| | | | | |
|-------|----|--------|----------|---------------------|
| आक | as | भिच् | भिच्चाक | <i>begging.</i> |
| आनक | — | भी | भयानक | <i>terrifying.</i> |
| आथ | — | श्रु | श्रवाथ | <i>*hearing.</i> |
| आर | — | वन्द् | वन्दार | <i>flattering.</i> |
| आलु | — | श्री | श्रयालु | <i>sleeping.</i> |
| इ | — | दद् | ददि | <i>giving.</i> |
| इलु | — | मदि | मदयितु | <i>inebriating.</i> |
| इष्णु | — | षह् | सहिष्णु | <i>bearing.</i> |
| उ | — | आशन्स् | आशंसु | <i>praising.</i> |
| उर | — | क्वित् | क्विदुर | <i>cutting.</i> |
| ऊक | — | जागृ | जागरूक | <i>awaking.</i> |
| त्वर | — | इ | इत्वर | <i>going.</i> |
| नज् | — | धृष् | धृष्णज् | <i>daring.</i> |
| नु | — | क्षिप् | क्षिप्र | <i>throwing.</i> |
| मर | — | ख | खमर | <i>moving.</i> |
| र | — | दीप् | दिप्र | <i>shining.</i> |
| रु | — | षद् | सद्गु | <i>grieving.</i> |
| वर | — | कस् | कखर | <i>moving.</i> |
| वि | — | गृ | गीर्वि | <i>swallowing.</i> |
| खु | — | ग्लौ | ग्लाखु | <i>wearying.</i> |
| — | — | क्षि | क्षेष्णु | <i>decaying.</i> |

2nd—Those formed from Nouns, &c.

| | | | | |
|-----|----|-------|----------|-----------------------|
| इक | as | गर्च | गर्चिक | <i>full of holes.</i> |
| इन् | — | ज्ञान | ज्ञानिन् | <i>wise.</i> |
| इन | — | कठ् | कठिन | <i>hard, cruel.</i> |

| | | | | |
|-----|----|---------|-----------|------------------------------|
| इम | as | अन्त | अन्तिम | <i>last.</i> |
| इय | — | क्षेत्र | क्षेत्रिय | <i>belonging to a field.</i> |
| इर | — | मेघा | मेघिर | <i>apt.</i> |
| इल | — | विष | विषिल | <i>poisonous.</i> |
| ईन | — | कुल | कुलीन | <i>honourable.</i> |
| ईमस | — | मल | मलीमस | <i>dirty.</i> |
| ईय | — | नगर | नगरीय | <i>of the city.</i> |
| उक | — | वृष | वर्षुक | <i>rainy.</i> |
| ऊल | — | वल | बलूल | <i>powerful.</i> |
| एय | — | सखि | साखेय | <i>friendly.</i> |
| एयक | — | पुष्कल | पौष्कलेयक | <i>multitudinous.</i> |
| ओर | — | कठ | कठोर | <i>hard.</i> |
| क | — | नील | नीलक | <i>blue.</i> |
| कीय | — | जन | जनकीय | <i>human.</i> |
| ठ | — | कर्म | कर्मठ | <i>diligent.</i> |
| न | — | स्नेहन् | स्नेहण | <i>phlegmatic.</i> |
| भ | — | बलि | बलिभ | <i>wrinkly.</i> |
| म | — | भी | भीम | <i>terrific.</i> |
| मय | — | पाप | पापमय | <i>sinful.</i> |
| य | — | तुल | तुल्य | <i>like.</i> |
| ल | — | शीत | शीतल | <i>cold.</i> |
| लु | — | दया | दयालु | <i>compassionate.</i> |
| लुक | — | भी | भीलुक | <i>timid.</i> |
| व | — | केश | केशव | <i>hairy.</i> |
| वत् | — | अर्थ | अर्थवत् | <i>rich.</i> |
| वज | — | नड | नड्गल | <i>reedy.</i> |

| | | | | |
|--------|----|-------|------------|------------------|
| विन् | as | तेजस् | तजस्विन् | <i>glorious.</i> |
| श | — | रोमन् | रोमश | <i>hairy.</i> |
| शील | — | कर्म | कर्मशील | <i>diligent.</i> |
| शालिन् | — | कर्म | कर्मशालिन् | <i>Idem.</i> |
| स | — | टण | टणस् | <i>grassy.</i> |

Some words only lengthen the first syllable, and some take an affix, after it is lengthened; as, व्यध, व्याध, *killing*; दु, दव and दाव, *repenting*; समुद्र, सामुद्र, *maritime*; कर्दम, कार्दम and कार्दमिक, *muddy*.

Roots with the characteristic ज lengthen the first syllable; those with ड add चिस; as, ज्वल्, जास, or ज्वस, *burning*; छ, छविस, *factitious*.

दन्न, द्वयस, and माच are added to words to signify dimension; as, जानुदन्न or जानुद्वयस, *up to the knees, knee deep*; गजमाच, *a yard high*.

CHAPTER VIII.

OF COMPOUND WORDS.

There are four principal divisions of Compound Words, (Samāsa,) viz. Nouns, Adjectives, Verbs, and Adverbs.

The nouns and adjectives are the most numerous; they are formed by uniting two or more words together, and inflecting the last, as though the whole were one simple word.

SECTION I.

OF COMPOUND NOUNS.

There are three genera of Compound Nouns, (Dwandwa.)

1st. Those which by two nouns form a compound dual, or by several a compound plural, of the same gender as the last word, (Itarétara.)

2ndly. Those which by two or more nouns form a collective one of the singular number, neuter gender, (Samáhára.)

3rdly. Those to which words expressive of quality or circumstance are prefixed, (Karmadháraya.)

FIRST GENUS.

In compounds of this genus, the shortest words, those with the fewest or shortest vowels, those ending with इ or उ, and those which are first in order of time, situation or rank, are commonly placed first;* as, स्त्रीपुंसौ, *the woman and the man*. मधुसर्पिषी, *the honey and the clarified butter*. गतिनिवासौ, *the moving and the staying*. गुरुशिष्यौ, *the master and the scholar*. हेमन्त-शिशिरवसन्तः, *the cold, the dewy, and the spring season*. रूपरसगन्धस्पर्शः, *the form, the *taste, the smell, and the touch*.

* After the first word the position is optional.

Nouns ending with **ञ**, when they mean persons related to each other by nature or similar professions, change the **ञ** to **ञा**; as, **पिता-पुत्रौ**, *the father and the son*. **होतापोतानेष्टाङ्गानारः**, *the offerer, the purifier, the sprinkler, and the chanter*. Otherwise the **ञ** is not changed; as, **भोक्तृभोग्यौ**, *the enjoyer and the enjoyment*.

When the names of two divinities are put together in the Vedas, the last vowel of the first word is made long; as, **मित्रावरुणौ**, *the Sun and Neptune*.

When two words mean descendants from the same parent, or when one is masculine and the other feminine, the latter one is dropped, and the former put in the dual number; as, **गार्ग्य** and **गार्ग्यायन** make **गार्ग्या**, *the son and grandson of Garga*. **हंस** and **हंसी** make **हंसे**, *the drake and the duck*.

आदि is added to nouns to signify *et cetera*; as, **जातिनामाश्रयादि**, *cast, name, profession, &c.* Sometimes it means a definite number of things; as, **जन्मादि**, *the creation, preservation, and destruction of the world*.

पितृ and **मातृ** make **पितरौ**, **मातापितरौ** or **मातरपितरौ**, *the father and the mother*. **जाया** and **पति** make **जायापती**, **अम्पती**, **दम्पती**, or **भार्यापती**, *the man and the wife*. **शशुर** and **शशू** make **शशुरौ** or **शशुशशुरौ**, *the father-in-law and mother-in-law*. **अक्ष**, *dice*, **अक्ष**, *a myrobalan*, and **अक्ष**, *a wheel*, make **अक्षः**. **दिव्**, before another word, becomes **द्यावा**; before **गर्ग्या**, **पृथिवी**, *the earth*, **द्यावा** or **दिव**; as, **द्यावापृथिव्यौ** or **दिवपृथिव्यौ**, *the heaven and the earth*.

SECOND GENUS.

When unity, opposition, or diminution of idea is conveyed; when the words mean inanimate substances; countries, towns, or rivers of different genders; part of an army or the body; and when the last member ends with a letter of the **च्** class, **द्**, **घ्**, or **ङ्**, the compound must be of the second genus;

as, मांसशोणितं, *flesh and blood*. अहिनकुलं, *serpent and ichneumon*. तक्षायस्कारं, *carpenter and blacksmith*. यूकान्तिक्षं, *louse and nit*. श्वचाण्डालं, *dog and clown*. आराधस्त्रि, *awl and knife*. मथुरापाटलिपुत्रं, *Mathurá and Pátaliputra*. हस्यश्वं, *elephant and horses*. पाणिपादं, *hand and foot*. पादभुजं, *foot and arm*. वाक्त्विवं, *word and splendour*. पीठञ्जोपानहं, *stool, umbrella, and shoe*.

A few admit both forms; as, सुखदुःखं or सुखदुःखे, *pleasure and pain*. दधिघृतं or दधिघृते, *curdled milk and clarified butter*. उपस् becomes उपसा; as, उपसानकं, *dawn and night*. अहन् and रात्रि makes अहोरात्रं, *day and night*.

THIRD GENUS.

Compounds of this genus are formed by uniting with the noun, words of almost every description. There are seven *species*, and they are formed in the following manner.

1st. By prefixing the Adjective; as, परमात्मन्, *the good or supreme Spirit*. पञ्चमभार्या, *a fifth wife*. प्रथित-पुरुष, *a renowned man*. वृद्धशशक, *an old hare*. दीर्घदण्ड, *a long rod*. उत्तमगृह, *a good house*.

महन्, prefixed to words, becomes महा. अहन्, पथिन्, राजन्, मखि, and in some cases अयस्, अयस्, अयान्, अयन्, तयन्, भूमि, ब्रह्मन्, रात्रि, वर्षस्, खन्, सखि, and सरस्, change their finals to अ. As, परमाह, *a fine day*. महापथ, *a high-way*. महाराज, *a great king*. प्रियसख, *a beloved friend*. महानच, *a large kitchen*. हृदोष, *an old bull*. कोटतक्ष, *a free carpenter*. महाब्रह्मन्, *a great bráhma*. दीर्घरात्रि, *a long night*. पूर्वसख, *the hinder part of the thigh*.

गा makes गव, and नौ, नाव ; as, परमगव, a good cow ; अर्धनाव, a half boat. श्रोतु and श्रोष्ठ have two forms ; as, स्थलोतु or स्थलोष्ठ, a fat cat. Numerals prefixed form collectives ; as, विसखे, three friends. पञ्चकर्मा or पञ्चकर्म, five works. अह्न, signifying a definite part of time, becomes अह्न ; as, पूर्वाह्न, the forenoon. With एक it makes एकाह्न, one day.

2nd. By prefixing another noun ; as, कनकसूत्र, a gold chain. पुण्यतीर्थ, a holy place. धर्मग्रन्थ, a holy book. व्याघ्र-श्वन्, a tiger-like dog. धान्यार्थ, wealth consisting of grain. अश्वघास, the horse's grass. राजकुमार, the king's son. गुरुद्व, the preceptor's house.

The word which qualifies the other is often placed last ; as, कुमारद्व, a mild boy. भोज्योष्ण, hot food. पुरुषव्याघ्र, a tiger of a man, viz. a brave man.

The principal words admitting this position are उत्तम, good ; कुशल, happy ; कडार, brown ; चपल, fickle ; निपुण and पप, eminent ; पण्डित, learned ; प्रिय, beloved ; मृदु, mild ; सतलिका, मचर्चिका, उदुप, तलज, प्रकाण्ड, distinguished ; इन्द्र, Indra ; ऋषभ, हृषभ, a bull ; कसल, किशलय, पद्म, a water-lily ; कुन्नर, हस्तिन्, an elephant ; चन्द्र, the moon ; देव, a god ; नाग, a serpent ; पल्लव, a shoot ; व्याघ्र, a tiger ; and सिंह, a lion. As, नरोत्तम, a good man ; आसन्नपद, an eminent counsellor ; ब्राह्मणप्रकाण्ड, a distinguished bráhmán ; मुखचन्द्र, a moon-like (or handsome) face.

In a few instances the position is optional ; as, गौरविप्र or विप्रगौर, a white bráhmán.

आसुति, कृषि and दन्त with बल ; विश्व with नर, मित्र, राज and वसु श्वन् with कर्ण, कुर्द, दन्त, दंष्ट्रा ; and several words forming proper names by वति, वन, and गिरि, have their vowel long. As, आसुतीवल, a 'distiller ; कृषोवल, a husbandman ; दन्तावल, an elephant ; विश्वानर, Vishvánara ; विश्वामित्र, Vishwámitra ; विश्वाराज् or विश्वावसु, God ; आकर्ण, a dog's ear ; आकुर्द, his knee ; आदन्त or आदंष्ट्र, his tooth ; शरावती, the river Sharávatí. श्वन्, with पद and पुच्छ, has two forms ; as, श्वपद, or आपद, a dog's foot ; श्वपुच्छ and आपुच्छ, his tail. रषिका and वृल make रषिकवृल, the down of the writing reed.

Words ending with ई and ऊ may be long or short ; as, ग्रामणीपुत्र or ग्रामणिपुत्र, *a villager's son* ; कालिदास, *Kālidāsa*, is an exception.

In the words गिरिनगर, *a town on a hill*, and शरनिवेश or शरनिवास, *a quiver*, न is not changed to ए. Some words admit either form ; as, व्रीहिवण or व्रीहिवन, *a rice-field*.

ऋण, *a loan* ; वसन, *clothing* ; वत्सर, *a calf* ; वत्सर, *a year* ; दश, *ten* ; and कम्बल, *a blanket* ; are made long when followed by ऋण. As, ऋणार्ण, *the loan of a loan* ; कम्बलार्ण, *the loan of a blanket*. अच and ऊहिणी make अचौहिणी, *a complete army* ; कुल and अट, कुलटा, *a prostitute* ; मनस् and ईषा, मनीषा, *the understanding* ; लाङ्गल or दल, and ईश, लाङ्गलीश or दलीश, *the plough-handle* ; शक and अन्व, शकन्व, *a king's will*. गव and ईश, गवीश or गवेश ; with इन्द्र, गवेन्द्र, *lord of the herd* ; with अक्ष, *an eye*, गवाक्ष, *a window*.

When प follows अ, स is inserted ; as, वनस्पति, *lord of the wood*, (a species of fig-tree.)

3rd. By prefixing a compound adjective or substantive ; as अप्राप्तकालवचन, *an unseasonable word* ; रत्नावलीकिरणकर्बुरपर्यङ्क, *a couch variegated with rays of numerous pearls* ; धर्मारण्यसन्निहितवसुधा, *a spot near a sacred wood* ; अस्मदीयप्रधानामात्यपुत्र, *the son of our chief counsellor* ; सफलसुखसम्पत्तिवसति, *the receptacle of all happiness and wealth* ; हस्त्यश्वरयिहस्तोरशिर, *the trunks of elephants, the haunches of horses, and the heads of charioteers*.*

4th. By prefixing a pronoun ; as, मत्पुस्तक or मदीयपुस्तक, *my book* ; अस्मद्भाषा or अस्मदीयभाषा, *our language* ; त्वद्वचन, *thy word* ; युष्मदेश, *your country* ; तत्कर्म, *that work* ; यन्मूर्धन, *whose head* ; किंराजन, *what king* ? एतन्म-

* Literally, *the trunks, haunches, and heads of elephants, horses, and charioteers*.

नृष्य, *this man*. An adjective sometimes intervenes ; as, *अस्मदीयप्रधानामात्य*, *our chief counsellor*.

5th. By affixing a verbal root ; as, रात्रिचर or रात्रि-
चर, *night-wandering*, (a ghost ;) निषाकर, *night-acting*,
(the moon ;) कुम्भकार, *pot-making*, (a potter ;) दण्डधर,
rod-holding, (a king ;) कूलङ्घ or कूलमुद्ग, *bank-destroy-*
ing, (a river ;) कुक्षिम्भरि, *side-filling*, (a glutton ;) कर्मकृत्,
a workman.

When क, ख, प, फ, are preceded by (:) the word has two forms ; as, भाः and कर make भाःकर or भास्कर, *light-making*, (the sun.)

6th. By prefixing a preposition or adverb ; as, मा, *measure* ; अनुमान, *conjecture* ; अपमान or अवमान, *dis-*
grace ; अभिमान, *pride, self-confidence* ; निर्माण, *a creat-*
ing ; परिमाण, *a measure* ; प्रमाण, *a proof* ; प्रतिमान, *an*
image ; सम्मान, *honor* ; कुक्रिया or दुष्क्रिया, *a bad action* ;
कापुरुष, *an insignificant man* ; ईषज्जल, *a little water*.

Before णच्, *to bind*, हृच्, *to rain*, व्यच्, *to kill*, तनच्, *to enlarge*, रुच्, *to*
approve, or बहच्, *to bear*, the final vowel of any preposition or noun
is made long. As, उपानह, *a shoe* ; प्राहृच्, *the rainy season*.

प्र with ऋण makes प्रार्ण, *a large loan* ; with ऊह, makes प्रैह, *clear*
decision ; with एष or एष्य, त्रेष, त्रैष, त्रेष्य and त्रैष्य, *a servant*. A preposi-
tion ending with इ or उ is long before काश् ; as, प्रतीकाश्, *a comparison*.

7th By doubling the word, lengthening the last
syllable of the former word, and inserting इ in the
last syllable of the latter ; as, केशाकेशि, *a pulling of each*
other's hair ; दण्डादण्डि, *a fighting with sticks* ; मुष्टामुष्टि
or मुष्टीमुष्टि, *boxing* ; बाह्वाबाह्वि or बाह्वबाह्वि, *a scuffling*.

When the word begins with a vowel, it is simply doubled ; as, **अस्त्रि**, *a scimitar* ; **अस्त्रसि**, *a fighting with scimitars*.

When particular stress is laid on any word, it is not compounded ; as, **कन्याशोक**, *grief on account of the lady* ; **परस्मैभाषा**, *a speech for another's, good* ; **दास्याःपति**, *the husband of a slave girl*.

In all other cases it depends on the pleasure of the writer, whether the nouns should be used in a simple or compound form.

SECTION II.

OF COMPOUND ADJECTIVES.

There are two genera of Compound Adjectives :—

1st. Those which admit of various combinations, (Bahuvrīhi).

2ndly. Those which unite a simple or compound noun with a verbal adjective or passive participle (Tatparusha).

FIRST GENUS.

Those which are combined in various ways. Of this genus, there are five species, which are formed in the following manner.

1st. By uniting two adjectives together ; as, **परमधार्मिक**, *very pious* ; **महाजातीय**, *of an excellent race* ; **सर्वश्वेत**, *all white* ; **एकद्वि**, *one or two* ; **त्रिपूर्व**, *having three before* ; **मृदुशादल**, *having tender grass*.

Sometimes two participles are used, and sometimes the same word is repeated; as, *कृतापकृत*, *done but done badly*; *स्नानानुस्नित*, *bathed and then anointed*; *चराचर*, *travelling*; *चलाचल*, *wandering*; *पतापत*, *falling*; *वहावद*, *speaking*.

2. By uniting two substantives; as, *चन्द्रशेखर*, *moon crested*; *उष्ट्रमुख*, *camel-faced*; *क्षौमवासस्*, *clothed in silk*; *सुवर्णालङ्कार*, *adorned with gold*; *सिंहस्कन्ध*, *having shoulders like a lion*; *शूलपाणि*, *having a spear in the hand*.

Some adjectives of this species are equivalent to two nouns placed in apposition; as, *मन्थरावाक्यतोयैषं वरदानमहाहृद् कैकेयीनिघ्नपादं*, (*a sea of grief*) *the waters of which are the words of Manthara, the bed of which is the giving of the promised boon, and the crocodile of which is the fatal resolution of Kaikéyî*.

A final *न्* in the first part of the word is dropped, and an initial one in the second part is not changed to *ए**; as, *हस्तिपाद*, *elephant-footed*; *ताम्ररङ्ग*, *copper-colour-nailed*.

In words of comparison *पाद* generally becomes *पाद्*; as, *व्याघ्रपाद्*, *tiger-footed*, &c. *दन्त* sometimes admits of two forms; as, *वृषदन्त* or *वृषदन्*, *bull-toothed*. *अक्षि* becomes *अक्ष*; as, *राजोवाक्ष*, *lotus-eyed*. *जाया* becomes *जानि*, and *धनुस्* has two forms; as, *युवजानि*, *having a young wife*; *पुष्पधनुस्* or *पुष्पधन्वन्*, *having a bow of flowers*. *सोम* and *अन्न* make *सोमन्*, *having the hair regularly parted*.

A numeral may be added to the first noun; as, *पञ्चगवयन्*, *having the wealth of five cows*.

3rd. By prefixing a simple or compound adjective to a noun, and making a final long vowel short; as, *कालतनु*, *having a black body*; *महाबल*, *having great power*; *पीताम्बर*, *wearing yellow clothes*; *नीलोज्ज्वलवपुस्*,

* When the two words form compound proper names, the *न्* is changed.

having a blue shining body ; वामतनूभार्य, having a beautiful wife ; सुपरिश्रान्तवाहन, having his team quite tired ; भ्रान्ताकुलितचेतन, having the mind perplexed and distracted ; त्रसुधासक्तनयन, having the eyes stedfastly fixed on the ground ; अनधिगतशास्त्र, not knowing the shāstras.

In many instances the feminine termination is retained in the first part of the compound ; as, षष्ठीभार्य, *having the sixth wife ; रसिकामार्य, having a jocose wife ; सुकेशीभार्य, having a wife with fine hair ; कल्याणप्रिय, having a pleasing wife, &c.*

Compounds with several vowels in the first member affix इक ; as, द्वादशरुचिक, *acting in a dozen ways, assuming a dozen shapes.*

Words with ई or ए, add क ; as, बह्वनदीक, *having many rivers ; चौरधालक, having a thief of a brother.* Sometimes several nouns are put together, and इक is added ; as, अतिशास्त्रप्रमाणिक, *having evidence from the Védas and Shāstras.*

उरस्, *the breast ; उपानह, a shoe ; दधि, curds ; मधु, honey ; शक्ति, rice ; सर्पिस्, clarified butter ;* also नौ, *a boat ; अनडुह, a bull ; पयस्, milk ; पुमस्, a male, and लक्ष्मी, fortune, when they mean only one thing, affix क. As, व्युढोरष्क, having a full chest ; लब्धनौक, having obtained a boat ;* otherwise, द्विनौ, *having two boats.* Some have two forms ; as, बहुमाल or बहुमालक, *having many necklaces.* Compounds relating to the members of the body do not affix क ; as, महाहस्त, *having a large hand.* If the last word ends with इन्, the feminine is formed by इका ; as, बहुवाग्मिन्, fem. बहुवाग्मिका, *very eloquent.*

The final of any word preceding कर्ण must be long, except अष्टन्, *eight ; पञ्चन्, five ; हृष्ट, pleased ; छिन्न, cut ; भिन्न, separated ;* as, द्विगुणकर्ण, *having ears of double length. अष्टन्, eight, followed by वक्र, a bend ; पाद्, a foot ; वंशुर, uneven ; गो, a cow, and कपाल, a tile, must be long ;* as, अष्टावक्र, *having eight bends ; अष्टागव, having eight oxen. षष् and दन् make षोडन्, six-toothed ; बहु and नेतु, बहुनेतु having many bridges.*

When a numeral is added, the word frequently signifies *worth or*

measure ; as, पञ्चगु, worth five cows ; पञ्चकपाल, measuring five cups. पुत्र, in the fem. has two forms ; as, द्विपुत्रा or द्विपुत्रो, of two men's height. पूर्व, east and पश्चिम, west, with मुख, the face, have two forms ; as, पूर्वामुख or पूर्वमुख, eastward.

मूर्धन् with द्वि or त्रि makes द्विमूर्ध, having two heads. अङ्गुलि, relating to measure, and सन्धि, relating to the body, when the last members of the compound, change इ to अ ; as, पञ्चाङ्गुल, measuring five fingers ; दीर्घसन्धि, long-thighed. कोकुद् with त्रि, and when relating to age, drops its final अ ; त्रिकोकुद्, having three humps. पतन् and अङ्गुलि make पतङ्गुलि, standing with joined hands. शर and अङ्गु make शरङ्ग, having a beautiful body.

4th. By prefixing a simple or compound noun to an adjective ; as, प्रमाणकुशल, expert in proofs ; कल्लोल-लोल, rolling like a wave ; पुष्करपत्रतीयतरल, as unsteady as water on the leaf of a lotus ; मेघवितानमध्यविलसत्तौ-दामिनीचञ्चल, fickle as the lightnings playing in the midst of the clouds ; भ्रान्तपतङ्गपक्षपवनखालोलदीपाङ्कुरव्याचञ्चल, fickle as the shadow proceeding from a lamp agitated by the wings of art infatuated fly.

Adjectives of this kind may add वत् to the final word ; as, नलिनो-दलगतजलवत्तरल, unsteady as water on the leaf of the lotus ; वायुविघटिता-धटलोद्भिन्नामुवङ्गुर, unsettled as the scattered water of the clouds driven by the wind.

5th. By prefixing an indeclinable word to a noun, &c. as, अज्ञान, foolish ; अनच्छ, impure ; अनर्थ, unmeaning, useless ; नैक्यशस्, not having a particle of fame ; अतिराज, surpassing the king ; अपग्राम, absent from the village ; अवकोकिल, excelled by the cuckoo ; अजानुबाहु, with hands reaching to the knees ; प्रपत्र, leaf-fallen ; समाढक

or सहमाहक, *together with his mother* ; सजना सजनाधिपा
पुरी, *the city with its men and rulers*.

जामन् with अन्तर or वहिस् makes अन्तर्जाम, *having the hair inward*.
प्रजा and मेधा, with अ, दुर, or दु, add स्; धर्म adds न्; चतुर adds च;
and सक्थि has two forms. As, अप्रजम्, *without subjects*; दुर्मेधम्, *of
an inferior capacity*; सुधर्मान्, *eminently virtuous*; अचतुर, *without four*;
असक्थि or असक्थि, *thighless*. जान् with प्र or सं makes प्रज्ज, *fine-thighed*;
with ऊर्ध्व, ऊर्ध्वञ्च, ऊर्ध्वसु, and ऊर्ध्वजान्, *with the thigh upwards*. नस् with a
preposition adds च; as, उन्नस, *high-nosed*; with वि, विनस, विह्व, विष and
विह्व, *noseless*. काकुद् with उत् or वि drops the च; with पूर्ण may have
two forms; as, उल्काकुद्, *having a high palate*. दुर with स्या, makes
दुस्य, *unhappy*; सु and स्य, सुस्य, *well, happy*; and so the abstracts
दुस्स्थिति and सुस्थिति. प्र and अध्वन् make प्राध्व, *having a good road*. सु
and गन्ध make सुगन्धि, *sweet smelling*.

SECOND GENUS.

Those which unite a simple or compound noun, with a verbal adjective or passive participle. The noun is placed first, and the case omitted. Of this genus there are three species.

1st. Those with a verbal adjective or active participle at the end; as, पथगामिन्, *road-traversing*; वनराजिन्, *forest-adorning*; आनन्ददायिन्, or आनन्ददायक, *joy-giving*; पापनाशिन्, *sin-destroying*; कालात्यय, *time-wasting*; जलचर, *moving in water*; शिरोवासिन्, *inhabiting the top of a tree*; मांसमूलफलप्राशन्, *eating flesh, roots, and fruit*; दयितजयमङ्गलैषिणी, *wishing the happiness of victory to her husband*.

In some instances the case is retained; as, भयङ्कर, *fear-inspiring*;

प्रियम्बद्, *speaking affectionately*; अरिन्दस, *enemy-subduing*; गाम्बन्ध, *accounting himself an ox*.

Sometimes an adjective is prefixed, and the noun is understood as included in it; as, चिरस्थायिन्, *long-continuing*; उष्णभाजिन्, *eating hot things*; प्रियवादिन्, *speaking kindly*.

The compound in some instances is only equivalent to a simple word; as, कर्मक्षत्, *working*; निधनकारिन्, *destroying*; अतिंकर, *moving*; श्लोककार, *versifying*.

Words with a final ह्, उ, or ऋ, except पीतु, *an atom*, चाच, *beautiful*, रचि, *relish*, and दाव, *wood*, must be long before वद्; as, पतीवद्, *carrying a master*; बाहुवद्, *arm-carrying*; पित्रवद्, *carrying a father*. माञ्जा and भारिन् make माञ्जभारिन्, *wearing a necklace*.

2nd. Those with a passive participle at the end; as, उदककृत, *made or changed into water*; धनप्राप्त, *possessed of wealth*; ज्ञोभमोहित, *infatuated through covetousness*; चितारूढ, *ascended on the funeral pile*; आर्यनिषेवित, *respected by the good*; सुदुःखामिहत, *distracted with great grief*; भर्तृव्यसनकर्षित, *torn to pieces with distress for their lord*; अत्यन्तदुःखसम्बृद्ध, *brought up with very great pains*; मणिरुचिरासनरत्नविभूषित, *adorned with precious stones, beautiful seats, and jewels*.

Some words of this kind, particularly those signifying acquisition or privation, have the participle prefixed; as, प्राप्तजन, *having obtained water*; त्यक्तशोक, *having dismissed his grief*; हीनवर्णस्वरेंद्रिय, *deprived of colour, voice, and sense*.

Instead of the compound, the participle with the case that it governs may be used at pleasure; as, नायतांगत, *come to authority*; मन्थुनाविष्ट, *oppressed with trouble*; क्लृप्ताश्रय, *gained with difficulty*; विहीनचन्द्रसूर्याभ्यां, *deprived of the sun and moon*; शतकुक्षौः सप्तशतै र्मणिविभूषित, *adorned with a hundred golden pillars and variegated gems*.

अक्षस्, *speed*, अश्वस्, *water*, शोभस्, *strength*, तपस्, *penance*, तमस्, *darkness*, and साहस्, *boldness*, when used alone, always retain the 3rd case; as, अक्षसाहत, *done with speed*, &c.

Some adjectives are used like passive participles; as, वास्याकुल, *suffused with tears*; विक्षयाधिविकारविकल, *distracted by the effects of the disease*, avarice; गङ्गातरङ्गकणशीकरशीतल, *made cold by the spray from the waves of the Ganges*.

ग is used contractedly for गत, *gone*, or गीत, *sung*; घ्न for घ्नत्, *killing*; ज for जात, *born*; ज्ञ for ज्ञात *known, acquainted with*; द for ददत्, *giving*; स्थ for स्थित, *placed*; and उत्थ for उत्थित, *raised*. As, वेदपारग, *having gone through the Vēdas*, &c. दृढका and चित make दृढकचित, *brick-built*.

3. Those with the passive participle at the beginning; as, जितेन्द्रिय, *having the senses or passions subdued*. कृतधरणिर्निद्रणः, *having made the earth tremble*. अधिगतगुणस्मरणः, *revolving in their memory the qualities (of the persons)*. ग्रस्तशशधरः, *having seized the moon*. कुपिताकृतिः, *having assumed an angry form*. शिथिलितमहीध्रबन्धना (earth) *having the binding of its mountains loosened*. अवभुमभोगिषण्मखला, (earth) *having the head of the serpent bending down*. कौर्ण्यदशनकिरणभिकणः, *having the radiating sparks of his teeth scattered abroad (in speaking)*. दूरेत्क्षिप्तखूलबाहुध्वजः, *having the standard in his large arms highly elevated*. मृष्टाभरणवासस्, *having cleaned their ornaments and clothes*. तुलितविसिनीपत्रपयस्, *like water on the leaf of the lotus*. कारितारिवध, *having the enemy slain*. छततिग्मद्युतिमखलापलाप, *making the sun's disk to be hid*.

Sometimes another word or negative precedes the

participle at the beginning; as, चित्तकलितकलहागमनः, *having the approach of the quarrel forecast in his mind.* अगणितमरुतगणैजस्, *counting for nothing the strength of the gods.*

4. Double compounds of all the preceding species. A single compound seldom consists of more than two or three parts; but after it is thus formed, it is frequently used again in connection with others; and thus a double composition takes place. Adjectives of this kind contain all the qualities or circumstances that relate to the noun. As, अभिमतमहामानयत्प्रभेदपटोयस्, *remarkable for solving the knot of great self-complacency*; चूडोत्तंसितचारुचन्द्रकलिकाचञ्चिच्छिखाभासुर, *shining with the glimmering rays of the crescent of the beautiful moon which is the ornament of his forehead*; मनोरथोपरिचितप्रासादवापीतटक्रीडाकाननकेलिकौतुकजुष, *enjoying the pleasures and amusements of ponds, river-sides, parks, and of palaces delightfully constructed in their roofs*; अवतारिततीर्थंशिला निहित, *taken off and placed on a stone by the side of the river*; सुखलदलयसंहतिमेखलोत्थभङ्गारनूपुररवाहत, *drawn by the sound of the various tinkling ornaments on their hands, girdles, and feet.*

As adjectives of the above description form one of the chief difficulties in the Sanscrit language, a few more examples, from its classical writers, seem requisite fully to illustrate the subject. In translating

these compounds into English, the student may set it down as an almost invariable rule that he must begin at the end of the compound and render it regularly backwards. The examples already given and those which follow will fully elucidate this.

The following are from the Bhatti-Kāvya. संसारहिम-हरसमच्छाय, *like the sun at the destruction of the world.* वरुणालयविमलसलिलगणगम्भीर, *deep as the pure waters of the abode of Neptune.* वीररसाबन्धरुद्धभयसम्बन्ध, *having fear subdued from the influence of courage.* हरिणकलङ्ककिरणवलीसविलास, *resplendent with the rays of the moon.* दूरारुद्धरविमण्डलसम, *like the disk of the sun in its meridian state.* तुङ्गोरुसमिद्धतरुवरहिमच्छाय, *having the cool shade of great, tall, splendid trees.* तुङ्गमहाभित्तिरुद्धसुरसञ्चार, *having the passage of the gods blocked up by a great high wall.* कक्कोलवङ्गबद्धसुरभिपरिमल, *perfumed with the scent arising from cloves and other aromatics.* तरुमालाबन्धहारिगिरिवरजाल, *having its fine mountains rendered captivating by the abundance of shady trees.* लवङ्गतरोतरोलवस्तुरीवरहास, *rendered smiling by the tender creeper (spread over) the clove trees.* लङ्कापरिसरभूधरपरिभङ्गलालसाधीररव, *gravely rebuking the desire to destroy the mountains round about Lanká.* गाढगुरुपुष्पपीडासधूमसलिलारिसम्भवमहाबाण, *having his great arrow surrounded with fire and smoke arising from the pressure of its immense feathers.* तुङ्गतरङ्गसङ्गपरिहीनलोखवसुधारय, *having*

the force of the rolling earth impeded by the dashing of its high waves. अरविन्दरेणुपिञ्चरसारसरवहारिविमल-
 बज्जचारजल, having its many fine pure waters rendered
 enchanting by the voices of the Sárases covered with the
 farina of the lotus. रविमणिसम्भवहिमहरसमागमाबद्ध-
 बज्जलसुरतबधूप, having the Dévadárú trees fumigated by
 their connection with the fire arising from the sun-stones
 or crystals. हरिरविविलोलवारणगम्भीराबद्धसरसपुरुसंराव,
 filled with a great distressing noise arising from the
 bellowing of the elephants frightened at the roaring of
 the lions. घोणासङ्गमपङ्काविलसुबलभरसहोरवराह, having
 huge, mighty, strong boars all filthy with the mud that
 had come in contact with their snouts. लङ्काजयतुमुलारव-
 सुभरगभीरोरुकुञ्जकन्दरविवर, having the hollow of the pro-
 found vast shady caves filled with tumultuous shouts of
 the Rákshasas. वीणारवरससङ्गमसुरगणसङ्कुलमहातमालच्छाय,
 shaded by the vast Tamúla trees filled with divinities
 that had come to enjoy the sound of the lute. सरसबद्ध-
 पल्लवाविलकेसरहिन्तालबद्धवज्जलकाय, having abundance of
 shade arising from the date tree and Messua ferrea dark
 with their numerous fresh shoots. शेरवणमदपरिमलगन्धव-
 हाबद्धन्तिसंरम्भरस, having the elephants enraged by means
 of the wind perfumed with the scent of the juice flow-
 ing from other elephants. तुङ्गतबच्छायारुहकोमलहरिहरि-
 लोपलपल्लवजाल, having the tremulous new shoots rendered
 captivating green and tender from growing under the

shade of tall trees. हरिणभयङ्करसकुसुमदावसमच्छविविलोत्त-
दाडिमकुञ्ज, having the umbrageous station of the shaking
pomegranate trees like that of a wood on fire by means
of its red flowers producing terror among the deer.
वीरहरिदन्तिसङ्गमभयद्वविभावरीषिहारसमीह, having all
attempts at night rambles suppressed from the fear of
meeting elephants, lions, or men of war. वारणवराहहरि-
वरगोगणसारङ्गसङ्कुलमहासाल, having its great Sal trees
frequented by deer, cattle, lions, boars and elephants.
हरिणकलङ्गमणिसम्भवज्जवारिभरसुगम्भीरगुह, having its pro-
found caves filled with abundant water arising from
its moon gems. जलकामदन्तिसंकुलसहेमरसचारुधवलकन्दर-
देह, having the body of the caverns white and resplendent
with gold and quicksilver, filled with elephants desir-
ing water. अङ्गुररोहसमच्छविरुगणसंलीढतरुहरिमणिकिरण,
having the tremulous beams of the sapphire licked by
the deer from their resemblance to young sprouts. धवल-
जलवाहमात्रासम्बन्धजहिमधराधरलील, having the fantastic
appearance of the Himālaya mountains arising from its
connection with numerous white clouds. चञ्चलतुरङ्गवारण-
संघट्टावजचारुपरिणाहगुण, having the quality of its vast
extent finely displayed by the encounters of the bounding
horse and elephant. असितोमरदन्तमहापट्टिसभक्तवरवाणगु-
रुपुबभुसल, having immense clubs superior to common
arrows, to crescent-headed ones, to great axes, to tusks,
crows and swords. उरुपणववेणुगुञ्जाभेरीपिरोरुभक्तरीभीमरव,

attended by the terrific sounds of large drums, clarions, trumpets, kettle-drums, fifes and great tabors. जलतीर-
तुङ्गतखरकन्दरगिरिभित्तिकुञ्जविवरावास, residing in holes,
arbours, mountain sides, vast caves, high trees and on
the sea shore.

The following are from the *Kirāt-arjuniya*. सौष्ठवौ
दार्थविशेषशालिन्, having the peculiarities of goodness
and greatness. छतारिषड्वर्गजय having conquered the
six enemies, (lust, anger, covetousness, folly, pride
and envy.) मतभेदतमस्तिरोहित, covered with the dark-
ness of conflicting sentiments. मादुर्यविश्रम्भविशेषभाज्,
combining the peculiarities of tenderness and trust.
असंशयालोचितकार्यनुन्न, despatched upon a business mature-
ly considered. अङ्गत्रिमप्रेमरसाभिराम, pleasing by the ex-
pression of sincere affection. निरुद्धवास्योदयसन्नकण्ठ, hav-
ing the throat choaked with the rising of suppressed sobs.
निबद्धनिःश्वासविकम्पितधर, having the lips trembling by
suppressed breathing. परिश्रमक्लान्तविलोचनोत्पल, having
their lotus eyes languishing through hard labour. रथांग-
सिमन्तितसान्द्रकईम, having its thick mud marked by the
wheels of chariots. श्रुताचिराभागुणहेमदामन्, skirted
by the golden flashes of falling lightning. विहितालनि-
काजयध्वनि, having a sound superior to the hum of bees.
अवधूतपङ्कजपरागकण, having the particles of the farina
of the lotus scattered around. प्रतिबोधच्छम्भविभिन्नमुख,
having the mouth open like one yawning upon being awaked.

अध्वश्रमातुरबधूजनसेवित, frequented by the women weary with the labour of the way. विलम्बमानाकुलकेशपाश, having their tresses of hair hanging down dishevelled. विपङ्कतीर-सवलितोर्मिसंहति, having its numerous waves dashed on the mudless shore. प्रवृद्धनिःश्वासविकम्पितस्तन, having the bosom heaving with increased sighs. आतचिचपरिधानविभूष, having put on the ornaments of their variegated dress. सौकुमार्यगुणसम्भृतकीर्त्ति, reported to possess tender qualities. यमनियमक्षशीघ्रतस्थिराङ्ग, having the firm members of his body emaciated by the practice of austerities. चरणा-स्त्रान्दननामिताचलेन्द्र, having the lofty mountain bending beneath the motion of his feet. खुरदंष्ट्राग्रनिपातदारिताश्रन, splitting rocks by the violence of his tusk and hoofs. लोकत्रयास्वदनलोषजिह्व, (death) having a tongue eager to taste of the three worlds. जंसततडिल्लोलविघ्नानल, having the flame of poison rolling like the vivid lightning. उद-रिधूमाकुलदिग्विभाग, having all sides distressed with the smoke of the rising fire. जलौघसम्मूर्च्छनमूर्च्छितस्वन, having the sound increased by the roar of many waters. चरण-पातनिपातितरोधस्, having its banks broken down by the pressure of their feet. पुष्पितलतान्तनियमितविलम्बिमौलि, having her tresses hanging down interwoven with sprouts in full flower. ललितविलासिनीजनभ्रूगतिकुटिल, (waves) crooked in their motion as the brows of the graceful charming fair ones. वप्रविधातपरिमण्डलितोददेह, (a bull) having his immense body rounded for the purpose of butting

the bank. प्रविततशरजालच्छद्मविश्रान्तराल, *having the space of the universe filled or covered with his falling arrows.* विवस्वदंशुसंश्लेशद्विगुणीकृततेजस्, (a sword) *made doubly bright by coming in contact with the rays of the sun.* उच्छ्रायस्थगितनभोदिगन्तराल, (trees) *with having the space of all sides of the heavens stopped up by their height.* वनान्तश्याकठिनीकृताकृति, *having his form or body hardened by sleeping in the extremities of the woods.* समुज्जिमत-
 चातिवियोगदुःख, *having the distress arising from the absence of relatives laid aside entirely.* साविस्मितसुभगैक-
 लसत्कपोललक्ष्मी, *distinguished by a beautiful cheek, charming with its simpering smile.* अपरागसमीरणेरितक्रमशीर्ण-
 कुलमूलसन्तति, *having his family to the root of the race gradually withered by the blast of the wind of disaffec-
 tion.* आयतभोगवासुकिज्यावदनग्रथिविमुक्तवह्नि, (a bow) *having fire issuing from the knot of the bow-string with its mouth resembling the king of serpents with his hood extended.* व्रणमुखश्च्युतशोणितशीकरस्थगितशैलतटाभभुजान्तर,
having his mountain-like breast covered with drops of blood flowing from the mouths of his wounds.

The following compounds are from the *Māgha*. गता-
 श्रुजलकैवलोत्तर, *answering only by a flood of tears.* आश-
 शांकतपनार्थवस्थिति, *as long as the sea and sun and moon endure.* मनस्विनीजनमनोनमन, *bending the mind of the haughty lady.* हर्म्यारोधःपरिपूरिताम्बु, (a river) *having its waters raised by the breaking of its high banks.* सलिल-

रयास्तशुक्तिपेशीमुक्त, (pearls) loosed from the shell through
 its being violently thrown (on shore) by the waves.
 संस्पर्शप्रभवसुखोपचीयमान, filled with pleasure arising
 from the sense of feeling. गुणवदाश्रयलब्धगुणोदय, having
 good qualities from association with the good. ऊर्ध्व-
 प्रसारितसुराधिपचापचारु, beautiful as the bow of the Lord
 of heaven extended above the head. सान्नेभचर्मवसनवा-
 रण, being defended by the covering of the thick skin
 of the elephant. शाखावसक्तवसनाभरणाभिराम, (a park)
 beautiful by the ornaments and clothes hanging on the
 branches of the trees. गुरुप्रमोदप्रसारितोत्तुङ्गतरङ्गबाहू,
 (the sea) having the arms of its high waves stretched out
 at the pleasure (of seeing) its Lord. अपेतयुद्धाभिनिवे-
 शसौम्य, serene from having laid aside the design of going
 to war. सुरारिवक्षोविक्षोभजादृक्खपित, bathed in blood
 arising from the tearing open of the breasts of the de-
 mons. उत्थितोरःस्थलनलिननिघस्यश्रीश्रुत, heard by Fortune
 hanging on the lotus breast of her rising Lord. दिव्यच्छि-
 रच्छेदश्रेष्ठच्छेदितोक्षित, sprinkled with blood flowing
 from cutting off the heads of foes. वदनच्छपप्रपयन्तपा-
 तिन, spreading over the whole space of his lotus-like
 mouth. सपत्नायनयस्मरणानुशयस्फुर, quivering with morti-
 fication at the remembrance of the insult of the foe.
 अभिराद्धदेवतावितीर्णवीजातिशय, having acquired immense
 strength by the worship of the Deity. सुपात्रनिक्षेपनिराकु-
 लात्मन्, having the mind at rest by making over the de-

posit to a proper person. स्रवोदितभ्रमीनिमीलल्ललनावलम्बित, being clung to by the women who shut their eyes to the whirlpool now in state of great commotion. तोरणसङ्गभङ्गभयावनम्भीकृतकेतन, having the standard lowered from the fear of its being broken by contact with the arches of the gates. महामरामुग्रशिरस्सहस्रसाहायकव्यग्रभुज, having the arms weary with supporting the thousand heads (of the serpent) bowing down under the great weight. प्रवृद्धमन्द्राम्बुदधीरनाददृष्ट्यार्णवाभ्यर्ष्यचरैकहंस, (a conch) like a goose moving near the sea black with deep sounding heavy rumbling clouds. सदाभ्यासगृहीतशिल्पविज्ञानसम्पत्प्रसर, abounding in the wealth of mechanical wisdom acquired by long experience. चलद्वारिधिवारिवीचिच्छटोच्छलच्छङ्खकुलाकुल, covered with shells thrown up by the waves of the rolling sea. अन्योन्यमुखग्रसङ्गस्खलत्खलीन, having the bridles loose from the contact of the horses' mouths one with another. सयत्नसूतायतरश्मिभुजग्रीवान्तसंस्तक्युग, having yokes fastened on their necks bent by the reins pulled up by the diligent drivers. उत्तालतालौवंतप्रवृत्तसमीरसीमन्तितकेतकीक, having the Pandanus-impregnated wind moving through the woods of the high Tál trees. वनेभमस्तकनिखातनखायमुक्तमुक्ताफलप्रकरभाज्, having numerous pearls scattered by the paws that had torn open the heads of the wild elephants. अग्नीन्द्रकुञ्जरकुञ्जरगण्डकाशसंक्रान्तदानपयस्, having the scent of the temporal juice diffused by the rubbing of the cheeks of the elephant roaming in the mountain woods. उत्कलिकासह-

सप्रतिक्षयोत्कुलितशेवलभ, *like the Valisneria constantly dashed on the shore by a thousand waves.* उत्क्षिप्तहस्तलदत्तविधानपिण्डुक्षेहसुतिस्त्रपितबाहु, *having his arm wet with the juice of the oil cake placed in the palm of his uplifted hand.* 'विरहात्तिन्दलद्गुदयसुताखगनुलित, *drenched in the streaming blood of the heart torn by the pangs of separation.* नवचन्द्रिकाकुसुमकीर्णतमःकवरीभृत्, *having the tresses of darkness covered with the flowers of moonlight.* कण्ठपरिवर्त्तिकलस्वरभून्यगानपर, *having a song destitute of all harmony abiding in her throat.* विगलितनवमुक्तास्थूलवास्याम्बुविन्दु, *having tear drops as large as the new pearls scattered around.* प्रस्थानकालक्षमवेधकल्पनास्ततक्ष्णक्षेप, *spending a little time in adjusting the dress suitable to the journey.* आत्मीयनेमिस्ततसान्द्रमेदिनीरजस्वयाक्रान्तभय, *(steeds) afraid of being touched by the coarse dust of the earth produced from the wheels of their own chariots.* घूर्भङ्गसंक्षोभविदारितोष्ठिकागलन्मधुञ्जावितदूरवर्त्मन्, *having' all the road streaming with honey flowing from the pots smashed by the concussion from the breaking of the carriage pole.* तिर्थ्यक्कटञ्जाविमदान्बुनिम्नगाविपूर्यमाणश्रवणोदर, *having the inside of the ears filled with the streams of juice flowing from the temples.*

The above may be regarded as a fair specimen of the compounds used in poetry and ordinary prose ; though in the latter words of a much greater length are occasionally introduced. In prose the compounds

may be said to vary from about five to five hundred syllables. Without going to the extreme length to which these words may be drawn out, we shall select one from a school-book called the *Málá*, written by Shambhu Bhaṭṭa, which consists of between three and four hundred syllables ; this will be sufficient to shew that compound words may be carried to any extent a writer pleases. श्रीमद्वृन्दारकवृन्दवन्दितश्रीगेविन्दपदद्वन्द्व-
 रविन्दस्यन्दमानमकरन्दपानानन्दितमनोमैन्दनानादिदेशागतवज्र-
 विद्यार्थिसार्थसम्भदानकविविधविद्यावितरणदासदाचाराचरणब्राह्म-
 ण्यसौजन्यजन्ययशश्चन्द्रचन्द्रिकाधवलीकृतदिङ्मण्डलद्विजकुलकमलवन-
 विकचनविकर्त्तनताकिंककुञ्जरनिकरनिराकराणिपुण्यवेदान्तवनकेश-
 रिस्मार्त्तव्रातपरिकल्पितपृथग्विधविधिप्रतिषेधसन्दोहध्वान्तविध्वंसनमै-
 मांसिकमार्तखड्गसाहसस्त्रानसह्यावत्समुदयसमयशाखिसमुन्मूलनसम्ब-
 र्तसमयसमीरणसभाध्यशारीरकमीमांसामहानशीघ्रिमहोदयमहानु-
 भवमहाप्रभावमहामहोपाध्यायमहोदार्थमहाधैर्यमहाचातुर्यचातु-
 र्वेदसन्दर्भव्याख्यानन्यक्कृतसुराचार्यश्रौतस्मार्त्तादिनिष्कामकर्म्मणुष्ठा-
 ननिष्मलान्तःकराश्रवणमनननिधिध्यासनाभ्यसनजनितवेदान्तसिद्धा-
 न्तसिद्धावैतर्ब्रह्मज्ञानदृष्टीकृतविषयसदाशयसकललोकसम्मानितशि-
 श्यसमूहसमाराधितचरणकमलश्रील—अवेदगर्भाचार्यवर्यप्रपदपद्मेषु
 प्रणतिरस्तु, *salutation to the lily feet of the venerable teacher*
Vēda-garbha ; the most excellent ; whose lotus feet are
adored by all his disciples ; who is revered by all the
good ; who regards not the things of the world a straw,
through his knowledge of the only true God whose exist-
ence is demonstrated in the Védánt by undeniable ar-

guments which have originated from the practice of much meditation, thought and hearing (of the Védas) ; whose heart is purified by the practice of disinterested works taught by the law and the Védas ; who excels the teacher of the gods in all the subjects contained in the four Védas ; the most skilful ; the most patient ; the most generous ; the most excellent of teachers ; the most honourable ; the most experienced ; the most prosperous ; the great adept in the Mīmāṃsā system of philosophy, together with its commentaries, which is a final destroying blast tearing up by the roots all the tree-like arguments of the teachers of the different branches of the Sūnkhya system ; the sun of the Mīmāṃsā system destroying the darkness of all the various contradictory precepts contained in the law ; the bold lion of the Védānt system, able to tear in pieces all the elephants of logic ; the sun which expands all the lotus-like Bráhmanical race ; filling the wide world with the white rays of his moon-like fame which has sprung from his kindness, Bráhmanical descent, constant practice of virtue, and impartation of the various sciences to the numerous scholars come to him from various surrounding countries ; the intellectual busy bee delighting to sip the nectar flowing from the lotus feet of the glorious Govinda who is adored by all the great gods.

SECTION III.

OF COMPOUND VERBS.

Compound verbs are principally formed by prefixing one or more prepositions to the verbal root; as, **हृ**, *to steal*, or *do by force*.

अनुहृ, *to steal after, imitate*. **अपहृ**, *to steal from, rob*. **अभिहृ**, *to steal before, assault, rob*. **अवहृ**, *to steal off*. **आहृ**, *to attract, prepare, eat*. **उद्धृ**, *to raise up, deliver*. **उपहृ**, *to give*. **नीहृ**, *to freeze*. **निर्हृ**, *to steal out, extract*. **परिहृ**, *to quit, abuse*. **प्रहृ**, *to persecute, strike*. **प्रतीहृ**, *to keep watch*. **विहृ**, *to play, wander about*. **संहृ**, *to kill, destroy*. **अभ्युद्धृ**, *to raise up, deliver*. **अथाहृ**, *to reason, argue*. **उदाहृ**, *to illustrate*. **उपसंहृ**, *to finish, withdraw*. **निराहृ**, *to fast*. **प्रतिसंहृ**, *to disregard, abandon*. **प्रत्याहृ**, *to meditate, think abstractedly*. **व्यतिहृ**, *to steal mutually*. **व्यवहृ**, *to be customary*. **व्याहृ**, *to speak*. **सम्यहृ**, *to fight*. **समाहृ**, *to unite*. **समुपहृ**, *to give, collect*. **समुदाहृ**, *to relate*. **समभिवाहृ**, *to speak in concert*.

Verbs beginning with **हृ** preceded by a preposition ending with **ञ** or **ञा** require *uridahi*; those beginning with **ए** or **ओ** undergo no change; nominal verbs admit both forms. As, **अप+हृच्छति=अपा-च्छति**, *he runs away*; **प्र+एजते=प्रेजते**, *he trembles*; **परा+आवृत्ति=परावृत्ति**, *he escapes*. **एधते** and **रति** form exceptions; as, **उपैधते**, *he increases a little*; **अवैति**, *he knows*.

हृ, with **उप**, **परि**, and **सं**, inserts **स**; but not with **उप**, when it means *to abuse or slander*. As, **उपसृष्टते**, *he transmutes*; **उपकुर्वते**, *he abuses*.

हृ with **अप** Mid. voice inserts **स**; as, **आपस्त्रिहते**, *the dog scratches*.

Verbs beginning with **ञ** and **च** in the list of roots do not change them, according to rule, when united with a preposition; as, परिन्द, *dance well*; परिह, *go round*.

अज्, *to live*, णिच्, णिस्—इ, *to kiss*, णिद्—इ, *to slander*, स्फुर् and स्फुल्, *to expand*, and गच्छ्, *to go*, have two forms; as, प्राणिति or प्राणिति, निष्फुरति or निष्फुरति. वच्, *to be able*, वचि, *to sew*, स्त्रिच्, *to trickle*, and स्त्रिच्, *to embrace*, admit of two forms, when the augment अ is prefixed; as, अचच्त् or अचच्त्.

When अ is changed to न, it is not changed again to its original form after इर्; as, णच्, *to clothe*, नञ्चति, दुर्नञ्चति. The preposition नि, preceded by another preposition, may be changed to ण according to Rule X. page 21; but admits of two forms; as, चित्, *to know*, प्रणि, चेतति or प्रणिचेतति. With गद्, *to speak*, चि, *to collect*, दा, *to give*, दिच्, *to mark*, द्रा, *to sleep*, नद्, *to sound*, पत् or पद्, *to move*, खा, *to eat*, वा, *to go*, मा, *to measure*, वप्, *to sow*, वच्, *to get*, वे, *to kill*, शम्, *to quiet*, हन्, *to kill*, it is always changed; with verbs beginning with क or ख, or ending with क्, it is never changed. As, प्रणिगदति, प्रणिगदति.

अति and सु, when used to express the excellence of an action, अधि and परि when used to signify motion, and अपि when used as a conjunction, do not require स to be changed to च according to Rule XI. page 22. As, अतिस्तुत, *excellently well praised*; अधिसेधति, *he goes*; अपिसिञ्चति, *he also waters it*.

षिच्, *serve*, when inflected, does not again change स to च after any preposition besides नि, परि, or वि, or in the Indefinite Causal; as, प्रतिसेवति, पर्येषीसिवन्. So सद्, *to move*, with प्रति; वच्, *to endure*, in the Fut. when इ is not inserted; and वु in the 2d Fut.; as, प्रतिसीदति, निसेधा, and निसेधति. अन् with अच् meaning *to eat*, and इम्—इ with अच् or अपच् meaning *to be strong or near*, change the स to च; as, खनति, अचखनति; अवहृन्ते, Perf. नितहृन्ते.

Some compound verbs are formed by prefixing a noun, adjective, or adverb to the verbs अस् or भू, *to be*, and कृ, *to do*. The final अ or आ of the word becomes ई; उ becomes ऊ; and ऋ becomes दी. As, ज्योतिभवति, *it becomes*

black ; लघूकरोति, *he makes (it) light or short* ; मात्रीकरोति, *he makes (her) his mother* ; वहिष्करोति, *he extracts*.

अरस्, *the breast*, चक्षुस्, *the eye*, मनस्, *the mind*, रजस्, *dust*, and रक्षस्, *a desert*, drop the final स ; as, सुमनोकरोति, *he makes approved*.

सत् added signifies *entirely* ; as, काष्ठं भस्मसात्करोति, *he reduces the wood entirely to ashes* ; जलसात्सम्पद्यते, *it becomes entirely water*.

Words of more than one syllable meaning, inarticulate sounds, drop the final consonant, and change अ to आ ; as, पटपटाकरोति, *it makes the noise patat patat*. With इति, पटदिति, पटत्पटदितिकरोति.

Numerals in तीथ or गुण are used with क्त्वा in reference to husbandry ; as, द्वितीयाकरोति or द्विगुणाकरोति, *he ploughs twice* ; बीजाकरोति, *he ploughs in the seed* ; and सम्माकरोति, *he returns on the furrows*.

There are a few others used with क्त्वा which change their final अ to आ ; as, दुःखाकरोति, *he afflicts* ; निष्काकरोति, *he takes away a part* ; निष्पाकरोति, *he transfixes with a fledged arrow*, or निष्पञ्चकरोति, *he makes leafless* ; प्रियाकरोति, *he acts kindly* ; भद्राकरोति, *he does well* ; श्लाकाकरोति, *he cooks with a fork* ; सत्याकरोति, *he deals truly* ; समयकरोति, *he spends his time* ; सुखाकरोति, *he makes happy*.

A few are formed by uniting two Imperative moods together, and changing the final अ of the last to आ ; as, अन्नीतपिबता, *eat and drink* ; i. e. continue to do so ; उत्पतनिपत्ता, *go on jumping up and down*.

The object is sometimes affixed to the 2nd person sing. of the Imperative mood ; as, उज्जह्विस्व, *cut off the tuft*, i. e. Again and again I say, Cut off the tuft. - भिन्द्विस्व, *Do break the salt*.

SECTION IV.

OF COMPOUND ADVERBS. (Avyayībhāva).

Compound adverbs are formed by prefixing some indeclinable word to a noun. When the noun ends

with अ, (') *anuswar* is affixed ; as, अनुज्येष्ठं, according to seniority ; अतियौवनं, when the season of youth is past ; अभिमुनि, before the sage ; यथान्यायं, according to what is right ; यावच्छक्यं or यथाशक्ति, to the utmost of one's ability ; जगामानुपुरोहितं, he went after the priest.

A numeral adjective is not unfrequently prefixed, and इ added ; as, द्विदण्डि, with two sticks ; द्विमुषलि, with two pestles ; उभाञ्जलि, with the palms joined. उभय, with अञ्जलि, कर्ण, an ear, दन्त, a tooth, पाणि or हस्त, a hand, becomes उभा ; as, उभाहस्ति, with both hands.

Sometimes the indeclinable word is affixed ; as, अक्षपरि, beat at the play of dice ; स्फुपप्रति, for a few split peas. शलाकापरि, beat at the play of sticks. परि is thus used after एक, द्वि, त्रि, and चतुर ; as, एकपरि, beat by one. अग्रे, before, अन्तर्, within, पारे, over, and मध्ये, in, are used before or after the word ; thus काशीमध्ये or मध्येकाशी, in Kāshī.

These words after the preposition are often found in the 3rd, 5th, and 7th cases ; as, उपकुक्षं, उपकुक्षेन or उपकुक्षे, near the jar ; आपा-डक्षिपुत्रात्, from as far as Pātālī-puṭra.

Words ending with छ-प् have two forms ; as, उपसमिध् or उपसमिधं, near the sacrificial wood. Some have only the latter form ; as, उपशरदं, near autumn ; प्रतिविप्राशं, towards the river Viprās.

A few ending with a vowel have two forms ; as, अग्निं or अग्निः, near or about the fire ; उपनदि or उपनदं, near the river.

Neuter nouns ending with अन् have two forms ; others only one. As, उपचर्म or उपचर्मन्, by the leather ; अध्यात्मं, over one's self.

Some are irregular ; as, जरा उपज्वरसं, nearly worn out ; अक्षि, अन्वत्, प्रत्यक्षं समक्षं, evidently ; परोक्षं, out of sight ; इर, क्षैरं, voluntarily ; रजसः सरजसं, like dust ; श्वन्, उपश्वनं, like a dog ; प्रसूतं or विसूतं, when the deer is past ; जूनयनं, when the barley is cut ; आयतिसमं, when the year is past.

PART III.

S Y N T A X.

THIS part of Grammar treats of the connection that exists between the different words in a sentence. It is divided into Concord (Vishéshana) and Government (Kāraka): the former being the agreement which subsists among the different words or members of the sentence; and the latter, the effect which is produced on one word or member of the sentence by the influence of another.

It is not necessary, in order to explain the nature of the above principles, to discuss them separately; particularly as all the rules which relate to them, may be referred to with much greater facility, by regularly tracing their operation in the different sorts of words used in a sentence.

OF THE SYNTAX OF NOUNS.

Under this head is described simply the influence which one noun has upon another. The meaning

of the nouns in connection, or the connection which they have with each other, must determine the case to be used.

RULE I.

When two nouns refer to the same person or thing, they are put in the same case ; when they refer to a different person or thing, the one that is the originator, possessor or part of the other, or which has some connection with it, is put in the Possessive case :—as,

परमेश्वरः पाता, *God the preserver*. वशिष्ठं राजपुरोहितं प्रति, *to Vashishtha the king's priest*. दास्याः पुत्रः, *the son of a slave*. पितुः प्रतिज्ञा, *a father's promise*. प्रभो वाक्यं, *a master's word*

1. The Possessive is sometimes governed by a part of a compound noun that follows ; as, महामुनीनाम् अश्वेय-
श्वीयचरैः, *the feet sought by the great sages*. वाचां
अगोचरचरित्रविचित्रताय तस्मै नमः, *salutation to him for the
sake of variety in the history difficult to be expressed by
words*.

2. All words used to express some accompaniment are put in the Instrumental case ; as, भूषामिः शिवः, *Shiva
with his ornaments*. उदकं काचनैर्घटैः, *the water with*

the golden pitchers. गत्वासदूरमध्वानं रथयानाश्चकुञ्जरैः, having gone a long way with the chariots, vehicles, horses, and elephants. किन्तु कार्यं मम राज्येन, what have I to do with a kingdom ?

The same idea may be expressed by prefixing स for सच, *with*, and making the word an adjective ; as, सरथयानाश्चकुञ्जरः.

3. All nouns used acquisitively are generally put in the Dative case ; as, जगतो हिताय, *for the good of the world. तदभिधानाय, for the explaining of this. आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा, the first is for a laughing stock in old age, the second is always honored.*

4. When the cause or reason of any thing is to be expressed by the noun, it is generally put in the Ablative case ; as, स्नेहात् परमदुःखितः, *greatly troubled on account of his affection. त्वरिता राजशासनात्, they were expeditious on account of the king's command. नित्य-खाधायशीलत्वान् नान्यत् कुर्वन्ति किञ्चन, from being constantly devoted to reading they did nothing else. अनुत्तममहार्थ-त्वादनर्घत्वादक्षयत्वाच्च, it is invaluable, because it cannot be stolen, purchased, or destroyed.*

5. The Possessive or Instrumental case is used with अन्तरं to express the difference between two persons or things ; as, देव्या मातुश्च महदन्तरं, *there is a great difference between a goddess and a mother. त्वया समुद्रेण च महदन्तरं, there is a great difference between thee and the sea.*

RULE II.

When a noun refers to time and place, or has a relation to some other noun used in the sentence, it is put in the Locative case ; as,

प्रभातसमये दिवसे च त्रयोदशे, *early in the morning and on the 13th day.* सन्धिं कृत्वा तु ये चौथ्यं रात्रौ कुर्वन्ति तस्कराः, *thieves who break through at night and steal.* महीतले ऽस्ति, *it is on the ground.* युद्धस्थले स्थितः, *standing in the field of battle.* पाटवं संस्कृतोक्तिषु, *expertness in Sanscrit idioms.* पिशुनवाक्येष्वभिरुचिः, *pleasure in the words of tale-bearers.* व्याचं भूमिपे, *reproach in regard to the king.*

1. When duration through a certain space of time is meant, the noun is frequently put in the Obj. case ; as, रजनीं षष्ठीं, *during the sixth night.* सत्रं स्वर्गाय लोकाय सहस्रसममासत, *they sat through a 1000 'years' vow for the heavenly world.* अभक्ष्यद्वर्षशतं वायुमात्रं भुजङ्गवत्, *he like a serpent fed on air alone for a hundred years.* अवसत् तत्र तां रात्रिं रामः प्रकृतिभिः सह, *Rāma stayed there that night with the people.* षट्त्रिंशद्वर्षसाहस्रं शशस क्षितिमण्डलं, *he ruled the world thirty-six thousand years.*

Sometimes the Ablative is used ; as, भुञ्जीया द्वात्रि वा च्छात्, *eat after two or three days.*

2. Nouns which relate to distance of place are used with the verb *to be* in the Nom. case ; when they

signify a certain space travelled through, they are put in the Obj. case ; in all other instances they may be used in the Abl. or Loc. case. As, सोमनाथाच्छतं क्रोशाः कृष्णः, *Krishna is a hundred miles from Somanātha.* भृत्यैरन्वितः क्रोशं, *he was attended by his servants a mile.* भूस्थो योजनलक्षोर्केपश्येच्छब्दयाद्विधुं, *he who is placed on the earth can see the sun at the distance of 400,000 miles, and the moon at twice that distance.*

The name of the star under which any thing happens may be in the Instrumental or Locative case ; as, रोहिण्या रोहिण्यासभवत् कृष्णः, *Krishna was (born) under the star Rohini.*

3. Sometimes the relation of one noun to another is expressed by the Objective case ; as, राघवं खेहबन्धनात्, *from the tie of affection to Rāma.* ब्रह्महत्यामिवाधर्मात् समुद्रः, *like Samudra for his wickedness in killing a brāhman.*

4. When the noun has a relation to a whole clause or sentence, both it and the words which qualify it, are put in the Loc. case ;* as, विमले सूर्ये सुखं सन्नरितौ मया, *when the sun was clear they were both conveyed over by me in safety.* वृत्ते दशरथे राशि त्वां दृष्ट्वा पुत्र जीयते, *since the king Dasharatha is dead, seeing thee, O son, I live.*

* This, which is commonly called the case absolute, might with equal propriety be called the case dependent.

There are instances in which the Nominative is used where the Locative might be employed ; as, सूतनन्दनः ॥ तमाश्रमसमुप्राप्तो नैमिशारण्यवासिनां । चित्वाः श्रोतुं कथास्तत्र परिववृक्षुः पत्निः ॥ *when the son of Suta had arrived at the hermitage of those who inhabited the wood Naimésa, the sages there surrounded him to hear his wonderful words.* It might have been, सूतनन्दे तमाश्रमसमुप्राप्ते.

OF THE SYNTAX OF ADJECTIVES.

RULE III.

Adjectives, and words used adjectively, must agree with the nouns which they qualify, in gender, number, and case ; as, भद्रः नरः, *a good man.* सुन्दरी नारी, *a beautiful woman.* उत्तमं कुलं, *an excellent family.* को हेतुः, *what cause ?* अयं हेतुः, *this cause.* यत् कारणं, *which reason.* एताः स्त्रियः, *these women.*

1. When two or more nouns of different genders are qualified by one adjective, the adjective must agree with that to which it stands the nearest. Care is not always taken to place the leading gender nearest. As, स्त्री पुमान्वापि कृतान्तबलमोहितः, *a man or woman infatuated by the power of fate.* शक्या निद्रा मया लब्धं जीवितानि सुखानि वा, *can sleep or any earthly comforts be enjoyed by me ?* अहश्चैव मदीयाश्च सर्वे तव वशानुगाः, *both I and mine are all subject to you.* उद्वेगः कलहः कण्डूः सेव्यमानाश्च वर्द्धन्ते, *grief, quarrels, and the itch, increase by being indulged.* महेशुघ्री धनुर्भीमं, *a terrible bow and quiver.*

2. If the nouns are of different genders and numbers, and the qualifying word is not near to them, it takes the leading gender, and agrees with them all collectively ; as, वृद्धौ च मातापितरौ साध्वी भार्या सुतः शिशुः। अयकार्यशतं कृत्वा भर्त्तव्या मनुरब्रवीत् ॥ *Manu has said, "An aged father and mother, a faithful wife, and an infant son, must be supported, even if it is by doing a hundred wrong things."*

3. When the several nouns are of the same gender, the adjective may agree with them all collectively, or with the nearest one individually ; as, प्रयोजयितानुमन्ता कर्त्ताचेति सर्वे स्वर्गनरकभोक्ताः or सर्वः स्वर्गनरकभोक्ता, *the instigator, the encourager, and the perpetrator, will all go to heaven or hell.*

4. Two nouns in the singular may have the adjective agreeing with them in the dual, and three or more may have it agreeing with them in the plural ; as, राजानं मातरश्चैव ददर्शानुगतौ पथि, *he saw the king and his mother coming on the way.* उत्तमश्च ध्रुवश्चाभावश्चन्यो-
न्यं प्रेमविद्भूतौ, *Uttama and Dhruva both loving each other.* आचार्यश्च पिताचैव माता भ्राता च पूर्वजः। नार्त्तेनाप्यवमन्तव्याः, *a teacher, a father, a mother, and an elder brother are not to be despised, though one may be pained by them.*

5. Adjectives frequently supply the place of substantives, the substantive which they qualify being

understood ; as, स्वामी सर्वेषां, *the lord of all*, i. e. सर्वेषां भूतानां, *of all creatures*. सर्वं तं तिरस्कुर्वन्ति, *all reproached him*. सर्वस्य लोचनं शास्त्रं, *the śāstra is the eye of every one*. वरमेकगुणी पुत्रः, *one distinguished son is a good (thing)*. नहि तापयितुं शक्यं सागरान्मः, *it is not a possible (thing) to dry up the waters of the sea*.

Upon this principle the adjective is neuter while the noun is masculine or feminine ; as, पवित्रं विदुषां हि वाक्, *the word of the wise is a holy (thing)*.

6. When the substantive is not expressed, the adjectives, &c. agree with those words which supply its place ; as, कश्चित् एवम्भूतो विद्वान्, *Is any one so wise ?* अस्माकं कौतुकजुषामायुः परं क्षीयते, *the life of us enjoying pleasure passes away agreeably*. रूपयौवनसम्पन्ना विशालकुलसम्भवाः । विद्याहीना न शोभन्ते, *they who are possessed of beauty and youth, and they who are of honourable parentage, are still deformed, if destitute of learning*.

7. Words qualifying a whole sentence are frequently put in the singular number, neuter gender ; as, वेद्यत्वं तत् सर्वं, *thou knowest all this*, (i. e. the purānas and holy śāstras before enumerated.) रहस्यमेदोवाग्जाच नैकृष्यं चक्षुषित्ता । क्रोधो निःसत्यता द्यूतमेतन्निवस्य दूषणं, *divulging a secret, begging, cruelty, instability, anger, falsehood, gaming, these are faults in a friend*.

8. Numerals in the singular, above 20, agree with

nouns in the plural; as, स पर्थ्यायेण यातीमान् नरकानेक-
विंशतिम्, *he will go to one and twenty hells in succession.*

RULE IV.

Adjectives used comparatively require the Ablative; those used superlatively and numerals used partitively require the possessive case; as,

नहि रामात् प्रियतरो ममास्ति भूवि कश्चन, *there is no one in the world dearer to me than Rāma.* एकाङ्गदीनं ह्यस्त्रेण जीवितं मरणद्वरं, *life deprived of one member by a weapon, is better than death.* निःसारत्वाक्षधीयसः, *they are lighter than vanity.* मनुष्याणां शूरतमः, *the bravest of men.* पञ्च नावां शतानि, *five hundred of the boats.* शतसहस्राण्यश्वानां समारूढानि, *a hundred thousand of the horses were mounted.*

1. Adjectives in the positive state have the same government as those in the comparative and superlative degrees, when they have a comparative or superlative idea attached to them; as, प्रेषाच्च कः परः, *and who is lower than a servant?* कोमूढः सेवकादन्यः, *who is a greater fool than a servant?* विवादात् द्विगुणं दमं, *a fine double the value of the thing in dispute.* पूर्वः कृष्णाद्रामो ज्वरो गदः, *Rāma was before Krishna, Gada after him.* प्रियं चेद् भरतस्येतत् रामप्रवासनं भवेत् । मास्म मे भरतः कार्षीत् प्रेतकृत्यं गतायुषः, *if the banishment of Rāma is agreeable to Bharata, may Bharata never perform my funeral rites,*

when I am dead. सरिताम्बर, the chief of rivers. वाग्नि-
दाम्बरः, one of the first rate orators.

2. For the Ablative, the Instrumental or Possessive is sometimes used; and instead of the Possessive, the Ablative or Locative; as, मम प्राणैः प्रियतरः, he is dearer to me than life. पुंसानुजः, younger than the man. अन्येषां दुष्करतरं, very difficult to be attained by others. न ह्यकार्य-
तमं किञ्चित् तव देवीह विद्यते, there is nothing here, good lady, that comes amiss to thee. अवलिप्ते न ज्ञानासि त्वत्तः प्रियतमो मम, O imperious (queen,) you know not any one more beloved by me than yourself. श्रेष्ठः कृपाक्षुषु, he is the chief of the merciful ones. कोशेभ्युते, ten thousand miles. नृषु शूरतमः, the bravest of men.

3. Numerals not used partitively are put in apposition with the noun which they qualify; as, सहस्रं मनुष्याः, men a thousand: partitively सहस्रं मनुष्याणां, a thousand of the men.

4. The following are the principal adjectives which, in the positive state, require the ablative case, viz. अन्य इतर, other, नेतर, no other, अधर अधर, posterior, west, अन्तर वहिर, outward, अपर, inferior, other, उत्तर, subsequent, north, दक्षिण, right, south, पर, after, पूर्व, before, east; as, नगरादुत्तरं, north of the city, ग्रामादवहिः, out of the village, पक्षछेदात् पूर्व, before the excision of the wings.

5. वरं and न are frequently used to express comparison, and supply the place of the comparative degree; as, वरं वासो ऽरुखे न पुनरविवेकाधिपपुरे, *a dwelling in the wilderness is good, but not so one in the city of an ignorant ruler, i. e. a dwelling in the wilderness is better than one, &c.* अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः, *the unborn, the dead, and the fool; of these the former are better than the last.*

In some instances the last noun is in the Instrumental case; as, वरमेकाग्रुणो पुत्रो न च सूर्यशतैरपि, *one good son is better than a hundred foolish ones.*

अधिक, *more*, takes the Instrumental, Ablative, Possessive, or Locative case; as, सुते हि तासामधिकोपि सो भवत्, *he was even more to them than their sons.* कुडवात् or कुडवे ऽधिकः प्रस्यः, *a prastha holds more than a kurava.* तेषामप्यधिकामासा पञ्च च द्वादशक्षपः, *five months and twelve nights more than those (years).*

RULE V.

Adjectives expressive of some peculiar quality in a person, place or thing, require the Locative case; most others require the Possessive; as,

कण्ठे कालः, *black in the throat.* गृहे प्रगल्भः, *active at home.* वेदेऽधीती, *learned in the Vēda.* जनकस्य कुले जाता, *born in the family of Janaka.* सर्वभूतहिते रतः, *devoted to the good of all.* लक्ष्म्याः कामुकः, *desirous of prosperity.* सुखानामुचितः, *worthy of happiness.* तवानुवशः or तव वशानुगः, *subject to thee.* सामान्यमेतत् पशुभिर्नैराणां, *this is common to men with the brutes.* समस्तः

सर्वलोकस्य सः, *he was beloved by all the people.* पितृणामनृत-
 खेव सः, *so he is out of debt to his ancestors.* उदयविपदो
 निर्दुःखं *undisturbed alike by prosperity or adversity.*
 जन्मवेषतपसां विरोधिनी, (she is) *opposed to your birth,*
dress and austerities.

1. Adjectives signifying *fulness* or *want*; and those which are used to express some defect in the body, require the Instrumental case; as, परमवारिणा पूर्णघटं, *a jar full of good water.* फलैर्दृष्टुः, *coveting fruit.* पित्रा च मात्रा च शून्यं पुरमिदं मम, *this city is destitute of my father and mother.* अक्ष्णा काणः, *blind of one eye.* पादेन खड्गः, *lame in the foot.* पृष्ठेण कुञ्जः, *bent in the back.* उभाभ्यां रहितः, *deprived of both.*

The former sometimes take the possessive; as, मधुन इव पथं, *as full of wine or nectar.*

2. Adjectives expressive of *likeness*, *equality*, and a few others, admit either the Instrumental or Possessive case; as, त्वया तुल्यः or त्वया समः, *he is like thee.* तस्यानु-
 रूपः, *like him.* चन्द्रस्य कल्पः, *like the moon.* सर्वस्य समः, *he is equal to all.* सुखानामुचितस्येव दुःखैरनुचितस्य च, *respecting him who is deserving of happiness and not of misery.* त्वया तुल्यं सुहृदं नोपलक्ष्ये, *I never saw a friend like you.*

उत्सुक, *anxious*, and प्रसित, *attentive*, take the Instrumental or Locative case; as, तेजस्विभिर्बालकानां, (the ladies) *anxious for the renowned heroes.* केशैः or केशेषु प्रसिता, *attentive to her hair.*

कुशल, *expert*, आयुक्त, *appointed*, and प्रकृत, *produced*, take the Possessive or Locative case; as, केलिः, or केलौ कुशलः, *expert at play, &c.*

निपुण, *clever, dutiful*, and साधु, *pious*, take the locative, or a preposition; as, पितरि निपुणः or पितरं प्रति निपुणः, *dutiful to his father*.

3. Adjectives formed from Optative verbs, and many verbal adjectives, being construed like participles, take the Objective case; as, पितरं दिदृक्षुः, *desirous of seeing his father*. निदेशं चिकीर्षुः, *anxious to give orders*. आपदं किञ्चिज्जिघांसुः, *wishing to kill some quadruped*. सवितुः परिभावं कै मरीचीन्, (by clouds) *overpowering the rays of the sun*. भर्तारम् अनुसंरक्ता, *she was devoted to her husband*. तवास्मि मां घातकम् अप्युपेक्षसे, *I am thine; yet thou sparest him destroying me*. युद्धमनुचितभियो ऽभिजासुकाः, *fearless and desiring war*. कर्त्ता लोकान्, *making the worlds*. ग्रामं गामी, *going to the village*. पत्नीमलङ्कारिष्णुः, *adorning the wife*.

OF THE SYNTAX OF PRONOUNS.

RULE VI.

Pronouns must agree with their antecedents, or the words for which they stand, in gender, number, and person; as,

देशं भरद्वाजो यमब्रवीत्, *the country which Bharadvāja mentioned*. धर्मशास्त्राणि यानि वेद, *the sacred shāstras which he knows*. पिता वैरी येन बालो न पाठितः, *that father is an enemy by whom the child is not instructed*. कम् वशीकुर्वते, *whom does she not subdue?* यस्वमिच्छसि गन्तुं, *thou who desirest to go*. एवं यो नरः कर्त्तुमिच्छति, *the man who desires to act thus*.

1. When the relative and antecedent correspond with each other in the sentence, the relative is generally placed first, and in some instances the antecedent is omitted ; as, यो भक्तिं करोति स ईश्वरमाप्नोति, *he who believes, finds God.* यो भिक्षां दास्यति स स्वर्गं यास्यति, *he who gives alms, will go to heaven.* भुङ्क्ते जनो यत् परदुःखदस्तत्, *what trouble a person gives to others, that he will suffer himself.* यच्च रामं न पश्येत्तु यच्च रामो न पश्यति । निन्दितः सर्वलोकेषु, *he who could not see Rāma, and whom Rāma did not see, was despised among all the people.*

2. The relative pronoun is sometimes used like an Adjective pronoun of the indefinite kind ; as, यो यदिच्छति, *whatever any one wishes.* वृणीहि कामं नृप यद् मनोगतं, *ask freely, Sir, for what is in your mind.*

3. When not particularly emphatic, the Personal pronouns may be omitted at the pleasure of the writer, the terminations of the verb being always sufficient to express the different persons ; as, करोमि, *I do.* करोषि, *thou doest.* करोति, *he does.* कुर्वन्ति, *they do.*

4. तद् is frequently used as a Demonstrative pronoun, in which case it is equivalent to the definite article *the* ; as, स राजा चिन्तयामास, *the king reflected.* स च वृद्धपतिरब्रवीत्, *and the aged husband said.*

In poetry it is not always particularly emphatic ; as, सेऽहं, *I. स रामः पितरं कृत्वा प्रदक्षिणं ययौ, Rāma having circumambulated his father, departed.*

5. The Possessive case of the Personal pronoun is commonly used in preference to the Adjective pronoun of the Possessive kind, and is governed by the noun with which it is connected; as, मदीयं or मम वाक्यं, *my word*. तस्य धनं, *his wealth*.

6. The Honorific pronoun, when used as a nominative, is of the third person, and when used to express great respect, is put in the plural number; as, दानधर्मादिकं करोतु भवान्, *do thou practise charity, virtue, &c.* भवद्भ्यो धर्मं श्रोतुमिच्छामः, *I am come hither to hear of virtue from thee*.

7. The Indefinite pronoun एक, *one*, when construed with the singular number, supplies the place of the indefinite article *a*; when used in the plural it signifies *some*; as, एको नरः, *a man*. एको वृद्धयात्रः, *an old tiger*. कतिभिः कतदृष्टिभ्यः खजमेके भुजगं यथापरे, *bewildered in their sight by the jugglers, some (thought it) a necklace, and others a serpent*.

OF THE SYNTAX OF VERBS.

RULE VII.

A verb must agree with its Nominative case, expressed or understood, in number and person; as,

अहं वक्ष्यामि, *I declare*. तूहि नः, *do thou tell us*. स इदं वचनमब्रवीत्, *he spoke this word*. ऋषय ऊचुः, *the sages*

said. को वा न शृणुयात्, *who has not heard?* उत्सवे यस्य चैव यस्मिन्नस्ति स बान्धवः, *he is a friend who is faithful both in prosperity and adversity.* उत्सङ्गितान्यवृषभाः सरितां नदन्तो रोधांसि धीरमवचस्करिरे महोक्षाः, *other mighty bulls bellowing aloud were butting the banks of the river.*

1. In the regular construction of a sentence, the Nominative case is placed first, then the Objective or any other Oblique case, and finally the Verb; as, ततः सञ्जीवकः खेकाहारविहारं कृत्वा चरण्यं भ्राम्यन् हृष्टपुष्टाङ्गो बलवान् ननाद, *then the bull Sanjivaka roving at pleasure, wandering through the wood, fat and strong, began to bellow.* The rule, however, is not rigidly observed, as will be seen by the examples adduced throughout the Syntax.

2. Two nouns in the singular number joined together by a copulative conjunction may have the verb in the singular number; as, जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः । धनाशा जीविताशा च जीर्यतेति न जीर्यति ॥ *the hair of one growing old may decay, and his teeth may decay, but the hope of wealth and the hope of life never decay.*

3. Nouns dual must always have a verb, &c. in the dual number to agree with them; as, सङ्गम्यते तावपायानपेक्षौ सेनाभोधी धीरनादौ इयेण । *the armies like seas, loud resounding, and fearless of death, rushed together.*

किष्किन्ध्यां रामसुग्रीवौ जम्मतुस्तौ गृहां तदा । *then Rāma and Sugrīva entered the cave Kiṣhkindhya.*

4. When more than two nouns in the singular, are joined together by a copulative conjunction, they must have the verb in the plural ; but when joined together by a disjunctive conjunction, or a preposition, they must have it in the singular ; as, कैकेयी च सुमित्रा च कौशल्या च यशस्विनी । ययुः, *Kaikéyī, Súmitrá, and the renowned Kaushalyá followed.* स्त्री पुमान् वा सुविपश्चिदपि न वेत्ति, *neither woman, nor man, however wise, knows.* अहं रामो ऽथवा राजा लक्ष्मणो वा मरिष्यति, *therefore either I, or Rāma, or the king, or Lakshmana, shall die.* अयम्बशिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति, *the divine Vashishṭha, together with the bráhmans, is waiting.*

5. The verb *to be*, and verbs passive signifying *to be made, called, appointed, &c.* admit a nominative case before and after them ; in affirmative sentences the verb *to be* is generally omitted. As, एष चास्ति षष्ठो मासः, *and this is the sixth month.* राज्ञः प्रजापालनं परमधर्मः, *the preservation of his subjects (is) the most important duty of a king.* द्रवत्वात् सर्वलौहानां निमित्तान्मृगपक्षिणां । भयाह्नेभाच्च मूर्खाणां सङ्गतं दर्शनात् सतां । *the union of all metals (is) from their ductility ; of beasts and birds from instinct ; of fools from fear and avarice ; of good men from experience.* तैः आ क्रियते राजा, *a dog is made king by them.*

RULE VIII.

Transitive verbs, whether Common, Active, or Deponent, govern the Objective case ; as,

किन्धि मम बन्धनं, *cut asunder my bonds.* राज्यं गृह्णात, *receive the kingdom.* दधुः शंखं, *they blew the shell.* कं श्रीर्न दर्पयति कं न निहन्ति मृत्युः, *whom does not prosperity elate? whom does not death destroy?* सत्वरं त्रायस्व मां, *save me quickly.* यद्वृतं तदशेषत आचचक्षे, *he related minutely all that happened.*

Verbs meaning *to be, become, be ashamed, be agreeable, be pure, be afraid, be old, be mad, be weary, be foolish, be angry, be proud, play, shine, stand, lie, sit, dwell, awake, sleep, increase, decay, enter, go out, live, die, laugh, cry, fly, flee, rise, set, run, wander, bathe, sink, and fight*, are intransitive, and do not govern the Objective case.

1. Nouns of *place* and *time* are found in connection with intransitive verbs in the objective case ; as, कुरून् स्वपिति, *he sleeps among the Kurus.* क्रोशं प्रतिक्रते, *he proceeds a krósh.*

2. Some intransitive verbs become transitive by prefixing a preposition. Thus आस्, *to sit*, शी, *to sleep*, and स्था, *stand*, with अधि ; क्रुध्, *to be angry*, with any preposition ; वस्, *to dwell*, with अन्, आ, or उप ; and विष्, *to enter*, with अभि, नि, or प्र ; govern the objective case. As, अध्यास्ते नगरं, *he dwells in or inhabits the city.* शय्यामधिशेते, *he sleeps on the bed.* अधितिक्रति सर्वं, *he presides over all.* शिष्यमभिक्रुध्यति गुरुः, *the teacher is angry with the scholar.*

मानुष्यति, *he shall dwell with me.* धर्मानभिनिविशति, *he enters on the practice of virtue.* वस् with उप meaning *to fast*, takes the locative; as, उपवसति वने, *he fasts in the wood.* विश् with अभि and नि optionally takes the locative; with उप always takes it; as, आसने तस्मिन्नुप-विश, *sit on that seat.*

3. Verbs of motion, signifying *to enter* or *obtain*, govern the Objective case; as, गतवानस्मि तद्देशं, *I went into that country.* गृहं जग्मुः, *they went into the house.* भङ्गं जग्मुः, *they obtained a breaking, i. e. they broke.* If motion *towards* is meant, the Locative is generally used, sometimes the Dative; as, ग्रामे or ग्रामाय गच्छति, *he goes to the village.*

4. Verbs of motion, with a noun in the Objective, often supply the place of other verbs; as, ध्यानं जगाम or दधौ, *he meditated.* साधो मनो न याति विक्रिया, *the mind of the good undergoes no change.* याति वंशः समुन्नतिं, *the family arrives at honor.*

5. Some verbs are accompanied with their corresponding nouns in the Objective case; as, विनदन्ति सुमहानादं, *they lamented (or made) a great lamentation.* गीतं गायति, *he sings a song.* पेषं पिपेष, *he ground it to powder.* जपति सदा जपं, *he is always repeating his prayers.* विच्छिन्नाभविजायं वा विलीये, *or I will be destroyed with the destruction of a scattered cloud.* तपः तप्तुमसुकरमुपक्रमते, *he began to perform hard penance.*

6. Verbs meaning *to remember, pity, desire*, and *abound*; those having the agent of the verb and the verb itself formed from a root signifying some disease, and a few others, take the Objective or Possessive case; as, मातरं or मातुः स्मरति, *he remembers his mother*, पुत्रं or पुत्रस्य नाथते, *she desires her son*. रोगो रजति चौरं or चौरस्य, *the disease affects the thief*. चौरं or चौरस्य द्विघ्नं गच्छति, *killing the thief he departs*. उदकं or उदक-स्योपस्क्रुयते, *he changes the quality of the water*.

These verbs in the Causal have often the same government; as, स्मरदायिनः स्मरयति स्म भृशं दयिताधरस्य दंष्ट्रानांभुम्भतः, *it reminded her greatly of the lips and shining teeth of her kind beloved husband*.

7. The ellipsis of the verb is admissible in cases where it is easily supplied; and in such cases, being understood, it has the same influence as though expressed; as, मितं ददाति हि पिता मितं भ्राता मितं सुतः, *a father gives only a limited (pleasure), a brother only a limited (one), and a son only a limited (one)*.

RULE IX.

Transitive Verbs when formed into Causals, and verbs which signify imparting to, or taking from, govern two objective cases; as,

भक्तांस्तत्त्वमबोधयत्, *he made the worshippers understand true wisdom.* अस्पर्शयमहं पुत्रं तं मुनिं, *I made the sage touch his son.* गोपालानन्वशात् केषीन्, *he instructed the herdsmen in play.* भरतं वाक्यमब्रवीत्, *he addressed his discourse to Bharata.* मुमोष पुत्रांश्च तत्, *and he concealed it from his sons.* ममश्यामृतमम्भोधिं, *he churned nectar from the sea.* तमर्थये ऽहं मोक्षं, *I supplicate of him liberation.* वार्त्ताः पप्रच्छ वल्लवान्, *he asked of the herdsmen the news.* अनीत्वा पङ्कतां धूलिम् उदकं नावतिष्ठते, *as long as the water does not turn the dust to mud, it does not remain.*

1. The principal object is called Mukhya and the other Gauna ; the principal is generally that of the person and the inferior that of the thing.

2. The verbs which are not causals, that come under this rule, are those signifying to ask, to churn, to collect, to conquer, to cook, to drag, to fine, to instruct, to know, to lead, to milk, to obstruct, to speak, to steal, to take.

3. Intransitive verbs, when formed into Causals, take only one objective case, and transitive ones in some instances have only one expressed ; as, सूर्यः शालिं शोषयते, *the sun dries the corn.* कश्चित् एवम्भूतो विद्वान् यो मम पुत्राणां पुनर्जन्म कारयितुं समर्थः, *Is there any so wise as to be able to effect the second birth of my sons ?*

4. These verbs often take a Possessive of the person for one of the Objectives; as, दर्शयामास काकुत्स्थो वैदेह्या लक्ष्मणस्य च, *Kakutstha shewed (them) to Vaidéhi and Lakshmana.* ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत, *teachers may reveal a secret doctrine to a beloved disciple,* पप्रच्छ सोमदत्तस्य सोऽप्यूचे वृत्तमात्मनः, *he asked Sômadatta also, and he too related his own history.* यदि देशे च काले च स्वामिनः स्वस्य शंसति, *if he tells his master at a proper time and place.* मित्रस्य संदेशं मे हर, *carry this news of me to my friend.* इति श्रुश्रुम धीराणां ये नस्तद् विचचक्षिरे, *this we have heard of the wise, who have declared it unto us.* पुरञ्जनस्य चरितं निबोध गदतो मम, *understand the history of Puranjana from me relating it.*

5. Some Causal verbs in the Active voice have a Passive signification, and take an Instrumental and Objective case, instead of two Objectives; as, रामः कपिभी रिपूनादयत्, *Râma caused the foes to be devoured by the monkeys.* अय्, *to go, to bring,** क्रन्द, *to weep,* खद्, *to eat,* ग्री, *to take,* शब्दाय, *to sound,* and डे, *to dare,* are used in this manner.

ह, *to do,* and ह, *to take;* also अभिवद्, *to prostrate,* and दृश्, *to see,* in the Middle voice, have two forms; as, राघवः कपोनकारयत् सेतुं, *Râma made the monkeys build a bridge;* or सेतुमकारयत् बानरैरपि राघवः, *Râma caused a bridge to be made by the monkeys.*

घृ, *to take,* and स्पृह्, *to desire,* in the Causal take a Dative case; as, धारयते सर्वं सङ्गाः, *he holds all for the good.*

6. Verbs of esteeming take two Objective cases

or an Objective of the person and Dative of the thing ; as, न त्वा दृशं or दृशाय मन्ये ऽहं, *I do not value thee a straw.* अन्न, *food*, काक, *a crow*, नौ, *a boat*, सुक, *a parrot*, श्वगल, *a jackal*, are used only in the Objective case ; as, न त्वा काकं स मन्यते, *he does not value thee a crow.*

7. Verbs meaning *to barter* may take two Objective cases, or an Objective of the thing and Instrumental of the weight, measure, or quantity ; as, द्विद्रोणं or द्विद्रोणेन क्रीणाति धान्यं, *he purchases the grain by two drons (at a time).*

RULE X.

Any verb may admit the Instrumental case of the word, which is expressive of the instrument by which, or of the manner in which, the action is performed ; as,

जघान वाणेनैकेन, *he killed him with an arrow.* पुरुषकारेण यत्नं कुर्यात्, *he should do his endeavour with vigour.* दारान्क्षेत्रेणै, *he should save his wife by his wealth.* महता स्नेहेन कालोऽतिवर्तते, *the time passed away with great affection.* जानासि किं सखायं मां येनाग्रे विचर्चय ह, *do you know me, your friend, with whom you were formerly conversant.*

1. Transitive verbs may take an Objective case with the Instrumental ; as, तर्पयामास राजानं सलिलेन, *he refreshed the king with water.* आत्मौपम्येन भूतानां

दयां कुर्वन्ति साधवः, *the good shew compassion to all beings, through comparing them with themselves.*

2. Verbs meaning *to be filled or satisfied* take the Instrumental or Locative, sometimes the Possessive case; as, तुष्येत्स्वं येन केनचित्, *thou canst be pleased with any thing.* यथा नान्येन तुष्येयमृते रामनिवासनात्, *so I can be satisfied with nothing but the banishment of Rāma.* शास्त्रेषु परि-
तुष्यति, *he delights in the Shāstras.* भोगेन or भोगस्य दृष्टो
ऽस्ति, *he is sated with enjoyment.*

दिव्, *to play*, and संज्ञा meaning *to recognise*, take the Instrumental or Objective case; as, अक्षैः or अक्षान् दोषान्, *he plays at dice.*

3. Verbs of *comparing* govern the Instrumental case; as, क्षणाज्ज्ञेनापि तुल्ये न स्वर्गं नापुनर्भवं । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताश्विनः, *I cannot compare heaven or eternal emancipation with a moment of the society of those who have fellowship with God; how much less the blessings of mortals.*

RULE XI.

All verbs take the Dative case of the object to which any thing is communicated; as,

मित्राय ददातु, *let him give to his friend.* सा तस्मै तिष्ठते स, *she adhered to him.* आचक्षते त्वहं तस्मै भयं, *I related to him the fear.* विभीषणाय राज्यं प्रत्यश्नोत्, *he promised the kingdom to Vibhīṣhana.* तस्मै भवाराधनमादिदेश, *he enjoined on him the worship of Shiva.* विभज्य तनयेभ्यः

द्वां जगाम, *dividing the earth among his sons he departed.* अस्मै नृपाणाः किञ्च तत्र तत्र बलिं हरिष्यन्ति सलोकपाणाः, *all kings and people shall there offer sacrifice to him.*

1. Verbs of the above description generally take two cases, the Dative, Possessive and sometimes Locative of the person, with the Objective of the thing. As, ब्राह्मणेभ्यो धनं ददौ, *he gave wealth to the bráhmans.* राष्ट्रं ददानि तव, *I give you the country.* यस्त्वं ज्येष्ठे नृपसुते पृथिवीं दातुमिच्छसि, *thou who desirest to give the country to the prince, thine elder brother.*

2. Verbs meaning *to slander, be angry with, desire, praise, vow to, be ashamed of, envy, conceal, injure, owe to, be propitious to, and please*, take the Dative case ; as, अद्वयति कुप्यति स्म ईर्ष्यति क्रुते द्रुह्यति यस्मै, *whom she slandered, was angry with, envied, concealed, and injured.* गृहमागताय चुक्रुधुर्न, *they were not angry at him for having gone home.* तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ, *to him and his wife Damana being propitious, gave his blessing.* एतद्भि मङ्गं रोचते, *this pleases me.* न खजो रत्नचिरे रमणीभ्यश्चन्दनानि विरहे मदिरा वा, *neither necklaces, nor perfumes, nor wine pleased the fair ones in a state of separation.* तस्मै शतं धारयति, *he owes him a hundred.*

3. अनुगृ and प्रतिगृ meaning *to conform to or comply with* and राध् and ईच्छ् *to think or consider about govern*

the dative case ; as, गृह्यन्तेऽनुगृह्यन्ति, *they conform to the flatterers.* आत्मने राध्यन्ति, *they think about Spirit.*

4. With the verb *to be* in the Precative mood, the object, may be in the Dative or Possessive case ; as, सद्गः or सतां शम्भूयात्, *may happiness be to (or of) the good.*

RULE XII.

Every verb admits the Ablative case of the person or thing from which any thing proceeds ; as,

ग्रामाद्गच्छति, *he goes from the village.* हर्मात्पश्यति, *he looks from the palace.* लोभात् कामः प्रजायते, *from covetousness springs lust.* नेत्राभ्यामश्रुमुत्सृज्यते, *she wipes the tear from her eyes.* उपाध्यायाद्विद्यामादत्ते, *he acquires knowledge from his tutor.* विभिदे न शंखनिहितात् पयसः, *it differs nothing from milk placed in a conch.* अपाहरत् मनः खनान्तरात्, *he diverted his mind from other sounds.* सर्वतः सारमादत्ते यथा मधुकरो बुधः, *the wise man like the bee gathers honey from every (flower).*

1. Verbs expressive of *fear* or *subjugation* take the Ablative case ; as, उद्विजन्ते यथा सर्पाङ्गराददृष्टवादिनः, *they dread a liar as they do a serpent.* न सुखं प्रार्थये नार्थम् उदन्वद्वीचिचक्ष्णं । नानित्यताशने स्त्रस्यन् विविक्षं ब्रह्मणः परं, *I do not pray for happiness, nor for riches which are fickle as the waves of the seas ; nor do I, fearing the thunderbolts of this mutable state, ask for absorption in Brahma.*

बिम्बे वक्ष्यतः सासिपायोः, *it was feared, i. e. they were afraid of him dancing with a sword in his hand.*

2. Verbs meaning *to hinder from, disappear from, be ashamed of, acquire knowledge from, and be averse to*, govern the Ablative case; as, गोष्ठ्ये वारयति स्म तान्, *he kept them from the folds.* सा तस्माज्जिह्वेति, *she is ashamed of him:* उपाध्यायादधीति शिष्यः, *the scholar reads (learns) from his teacher, &c.* To this rule, however, there are some exceptions; as, सोऽश्वं रूपञ्च तद्धित्वा तस्मा अन्तर्हितः खराट्, *Indra leaving the horse and the form (he had assumed) became invisible to him.* पश्यतां राजपुत्राणां* तत्रैवान्तर्दधे हरः, *Shiva became invisible to the king's sons looking on.* अन्योन्यस्यापि जिह्वीमः किमुनः सहवासिनां, *we are ashamed of one another, how much more of our neighbours.*

3. With some verbs the Ablative case of a noun, or pronoun is used instead of an adverb or conjunction; as, उवाच तं प्रसादात्, *he addressed him kindly.* कस्मादिहोपयातोऽसि, *wherefore are you come hither?*

RULE XIII.

Verbs signifying *to favour, to suit, to forget, to be superior to, to traffick for*, govern the possessive case; as, स प्रसीद त्वमस्माकमाकाङ्क्षतां दर्शनं ते परिभ्रष्टसत्कर्मणां, *do*

* This, together with similar examples, is regarded by some as the Genitive absolute used instead of the Locative.

thou favour us miserable sinners, desiring a sight of thee. प्रतिपत्तुमङ्ग घटते न च तव नृप्रयोग्यमहङ्गं, *it is not fit for you to have the honour due to a king.* शस्त्राणां यस्मिन् भटाः, *the soldiers forgot their arms.* विषयाणाञ्च नेशिषे, *you are not superior to the things of the world.* प्राणानामपणिष्टासौ, *he trafficked for, staked or risked his life.*

1. The Possessive is frequently used for the objective and dative, particularly by the poets ; as, निजोजसोज्जासयितुं जगत्तुहामुपाजिहीषा न महीतक्षं यदि । समाहितैरप्यनिरूपितस्ततः पदं दृशः स्याः कथमीश मादृशाम्, *O Lord, who art unseen by the most profound sages, how shouldst thou have become visible to people like us, unless thou hadst come into the world to destroy by thy mighty power all its enemies ?* प्रवृत्त एव स्वयमुज्झितश्रमः क्रमेण पेषुं भुवनद्विषामसि, *indifferent to all labour thou art intent upon crushing the enemies of the world by degrees.* तन्नःशुश्रूषमाणानामहस्यङ्गानुवर्णितुं । यस्यावतारो भूतानां क्षमाय च भवाय च, *O ! thou art able to describe to us, desirous of hearing him whose incarnation is for the welfare and happiness of all beings.* यद् अन्यस्य प्रतिज्ञाय पुनरन्यस्य दीयते, *(It is not right) that, being promised to one, she should be given to another.* अज्ञानकुलस्य वासो देयो न कस्यचित्, *a dwelling should not be given to any one whose family is unknown.* तं शरप्रशकलीकृतं कृती पक्षिणां यमजदाश्रमादवहिः, *the virtuous one distributed him, cut to pieces by an arrow, (to) among the birds outside the hermitage.*

प्रलयोद्धतस्य वारिधेः परिवाहो जगतः करोति किं, *what can the streams of the world do for the ocean, when blazing on to destruction ?*

The verbs which govern the Possessive instead of the objective are chiefly those which signify *to hurt or destroy*; and those which govern the possessive instead of the dative are those which signify *to give or to communicate*.

2. In some cases the possessive seems governed by a noun understood which is included in the verb, or supplied by some other word or clause connected with it; as, मे शृणु, *hear me*, i. e. मे कथाः, *my words*. यस्य शोचसि, *whom you lament*, i. e. यस्य मरणं, *whose death*. समिधो यजति, *he makes a sacrifice (by a part) of the wood*. उदकस्योपस्कुरुते वैद्यः, *the physician changes (the quality) of the water*. कुरुष्वस्या ययामति, *do what you please to her*. न राज्ञः परिग्रहीयाद् अराजन्यप्रसूतितः, *a bráhmaṇ•should not receive a gift (from the hand) of a king that is not of the Kshetriya tribe*. यो राज्ञः प्रतिग्रहति शुब्धस्योच्छास्त्रवर्त्तिनः, *he who receives a gift of a covetous wicked king (will go to 21 hells)*. भक्तानामनुगच्छन्ति मुक्तयः स्तुतिभिः सह, *liberation and praise follow (in the way of) the worshippers*.

3. The verb *to be* when it means *to have* governs the possessive case; as, अस्ति मे पुस्तकं, *I have a book*.

तस्य राज्यमस्ति, *he has a kingdom.* तेषां सम्पत्तिरस्ति, *they have wealth.*

RULE XIV.

Verbs which when rendered into English take *at, in, to, unto, on or upon, among or near* after them, admit the Locative case; as, गृहे तिष्ठति, *he stays at home.* गङ्गतस्तस्यसुदुर्गानाम्नि महारण्ये, *of him going to the great wilderness called Sudurga.* तस्मिन् वने सिंहे निवसति, *in that wood dwells a lion.* तं धूरिं नियोज्य चक्षितः, *putting him in the yoke he departed.* आस्ते कटे, *he sits on a mat.* गावो द्रुमेषु श्रेरते, *the cows sleep near or among the trees.*

1. Verbs governing a noun or pronoun in any case may govern another having a relation to it in the Locative case; as, वस्त्रेषु रजकमबधीत् कृष्णः, *Krishna killed the washerman in reference to or for the sake of the clothes.* चर्मणि दीपिनं हन्ति, *he kills the tiger for his skin.* न मयि किञ्चिदाशंस मे गुणं, *do not describe my qualities before me.* अनुमरणे विषयमन्ती मनो दधे, *lamenting she fixed her mind on the funeral pile.* युयुजे ब्रह्मण्यात्मानं *he united his mind to the Deity.* लभेत सिकतासु तैलमपि यत्नतः पीडयन्, *squeezing hard one may find oil in sand.* मातृवत् परदारेषु परद्रव्येषु लोच्यते । आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः, *he is a Pandit who sees in another's wife the likeness of a mother, in another's wealth the likeness of a clod, and in all crea-*

tures the likeness of himself; or, he who looks upon another's wife as his mother, upon another's wealth as a clod of earth, and upon all creatures as himself, is a wise man.

2. Verbs signifying *to love, to beget, to be born*, govern the Locative case; as, पितरि मातरि च प्रेम कुरुत, *love your father and mother.* मित्रेषु प्रीयध्वं, *love your friends.* तस्यां स जनयाञ्चक्रे आत्मजामसितेक्ष्णां, *he begat of her the black-eyed daughter.* यस्यां दृढच्युतो जातः, *of whom was born Dridhachyuta.*

RULE XV.

One verb governs another that is constructed with it, or depends upon it, in the Infinitive mood; as,

प्रसादं कर्त्तुमर्हसि, *thou oughtest to favour.* प्रष्टुं समुपचक्रमे, *she began to enquire.* सायाह्ने क्रीडितुं यान्ति, *they go to play in the evening.* दूता गच्छन्तु तानानेतुं, *let messengers go to bring them.* विषये सार्थहीने च नाहं जीवितुमुत्सहे, *in a dangerous road, and without a companion, I cannot endure to live.*

1. Words signifying capability or fitness, instead of the Infinitive mood, sometimes take a noun in the Dative or Possessive case; as, गमनाय or गमनस्य शक्तः, *capable of going.*

2. The Infinitive is also governed by nouns, adject-

tives and undeclinable words ; as, गन्तुं कालः, *time to go*.
 व्याख्यातुं कुशलाः केचिद्यथं धारयितुं परे, *some are clever
 in explaining, and others in retaining the contents*.
 यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि, *who could not be
 sustained in the battle by all the gods and infer-*
nals. किमिदानीं कर्तुमुचितं, *what is now proper to be done*.
 राज्ये वापि महाराजो मां वासयितुमीश्वरः, *the great king
 is able to put me in possession of the kingdom*. धर्माद्
 विचलितुं नाहमलं चन्द्रादिव प्रभा, *I cannot depart from
 virtue even as light cannot from the moon*.

3. The participle often supplies the place of the infinitive ; as, आगच्छन्तं तं दृष्ट्वा, *seeing him coming*. आगतं तं दृष्ट्वा, *seeing him come*. उपेयिवांसि कर्त्तारः पुरीमजातशात्रवीम् । राजन्यकान्युपायज्ञैरेकार्थानि चरैस्तव, *all the kings with one accord will be made to come to Hastinapur by your skilful spies*.

4. In some instances the Infinitive is omitted, in others the word that supplies its place, but this omission takes place only where the word may be easily supplied from what has preceded. As, मम प्रीतिर्यथारूपा त्वमर्हसि, *thou oughtest (to do) what is consistent with my wishes*. न मातरि न दारेषु न सोदर्ये न चात्मनि । विश्वासस्तादृशः पुंसां यावन्मित्रे स्वभावजे, *such confidence (is) not (to be placed) in a mother, a wife, a brother, or even one's self, as in a faithful friend*.

RULE XVI.

Passive verbs require the Instrumental case of the agent by which, or of the manner in which, the action is performed ; as,

रिपुना बबन्धे, *he was bound by the enemy.* येनेष्टं तेन गम्यतां, *let it be sought by him who desires it.* धार्यते यद्विजतिभिः, *which is received by the twice-born.* प्राणैर्विमुच्यते, *he is left by life, (i. e. he is dead.)* स पापैः प्रमुच्यते, *he is left by sin, (i. e. delivered from it.)* अन्धतां गिरं न गदसीति जगतिपटहैर्विबुध्यसे, *you are sounded abroad by the drums of the world as never speaking an untruth.* दाता क्षमी गुणग्राही स्वामी दुःखेन लभ्यते, *a beneficent, compassionate, and virtuous master is with difficulty obtained.*

1. In some instances the Ablative and Possessive cases are used instead of the Instrumental; as, तथा त्यजन्निमं देहं छच्छ्राद् याहाद् विमुच्यते, *so leaving the body he was freed from the monster trouble.* मम तावन्मन्तमिदं श्रूयतामङ्ग वामपि, *O let the whole of this my plan be heard by you.* निन्दाम्यहं कर्म कृतं पितुस्तद्, *I must blame this deed which was done by my father.*

2. Some Passive verbs take two Instrumental cases, one of the person by whom, and the other of the thing by which, the action is performed ; as, बाणेनाभिहतो मया, *he was killed by me with an arrow.* स मुदा जनेन

तदपि प्रशस्यते, *yet was he praised by the people with pleasure.*

परिक्री takes either the Instrumental or Dative of the thing; as, भक्त्या or भक्त्यै मुक्तिः परिक्रीता सद्भिः, *liberation was purchased by the good with faith.*

3. Such verbs as take two Objective cases in the Active or Middle voice may take one of them in the Passive; as, कौशल्या कुशलञ्च वक्तव्या त्वया, *Kaushalyā must be inquired of by thee respecting her welfare.* पितृ-
येण ततो वाक्यम् अभ्यधीयत शक्रजित्, *then Shakrajit was addressed by his uncle in these words.* प्राप्तो मौक्तिकहारं, *having obtained a pearl necklace.* एष्टोहं भवद्भिर्लोकमङ्गलं, *being asked by you of the people's welfare.*

4. Intransitive verbs in the Active are sometimes used with a Passive signification, in which case they have the same government as Passive verbs; as, उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः, *works are accomplished by exertion, and not by wishes.*

5. Verbs of motion in the Passive are generally used like verbs that take two objective case; as, सोऽपि खवि-
वरं प्रविष्टः, *he again entered into his own hole.* अथ प्रातः सर्वे यथाभिमतदेशं गताः, *then in the morning they all went to whatever place they pleased.*

6. Impersonal verbs, being always the same as the 3rd person singular of the Passive, have the same

government as the Passive; as, उच्यते मया, *it is said by me*. तेन कथ्यते, *it is related by him*.

Those which signify to *pity* or *remember*, take the Instrumental case of the person, and the Possessive of the thing; as, भक्तस्य दयते देवदत्तेन, *pity is exercised by Dévadatta to the believer*.

OF THE SYNTAX OF PARTICIPLES.

RULE XVII.

Participles have the same agreement as adjectives, and the same government as the verbs from which they are formed; as,

मृगः खेच्छया भ्राम्यन्, *a deer wandering at his pleasure*. भार्या प्रियं वदन्ती, *a wife speaking pleasantly*. इत्यालोच्य उपसृत्याब्रवीत्, *thus resolving, and going near, he said*. स विश्वं कृतवान्, *he was making the universe*. तच्छ्रुत्वा तेन उक्तं कोऽयमायाति, *hearing this it was enquired by him, who is this that is come?* सर्वभूतहिते रतः सः, *he was devoted to the good of all creatures*.

1. The Indeclinable and Present Participles are used instead of verbs in the former part of a clause or sentence; as, अत्र सरसि स्नात्वा सुवर्णकङ्कनं गृह्णात्, *having bathed here in this river, receive this gold chain*. अवलोक्य इतस्ततोऽन्विष्यन् तथाविधं दृष्ट्वाच, *observing,*

searching in every direction, and seeing his condition, he said.

2. Participles are frequently used instead of verbs in the last clause, or at the end of a sentence ; sometimes with the addition of the auxiliary verb *to be*, but generally without it. As, कस्मान्नेहोपयातो ऽसि सबलः, *why hast thou not come hither with thine army ?* किमर्थं चापि निक्षिप्य दूरे बलमिहागतः, *wherefore, leaving the army at a distance, hast thou come hither ?* यां राज्ञो वैशम्पायन उक्तवान्, *(we wish to hear the account) which Vaishampayana related to the king.*

3. Adjectival participles govern the Instrumental or Possessive case ; as, तवानुचरेण मया सर्वथा भवितव्यं, *it is altogether necessary for me to accompany thee.* मनसापि नैतत् कर्त्तव्यं, *this ought not to be done indeed by the mind.* वनमिदमपूर्वसत्त्वाधिष्ठितं च्युतो ऽस्माकं त्याज्यं, *this wood is inhabited by unheard of monsters ; we must therefore leave it.* सेवाधर्मः परमगहनो योगिनामप्यगम्यः, *the duty of servants is exceedingly difficult, and is even impracticable by ascetics.*

4. The Indefinite Passive Participles, in the neuter gender, are sometimes used as nouns, and sometimes with the verb *to be* impersonally ; as, जीवितं, *life ;* भाषितं, *language ;* युक्तं, *union ;* उक्तमस्ति, *it is said ;* लिखितमासीत्, *it was written, &c.*

THE SYNTAX OF ADVERBS.

RULE XVIII.

Adverbs, except in a few instances, have no government of case or tense, nor any definite situation in the sentence ; as,

अतिकरुणं रुदन्ति, *they weep bitterly.* रौति शनैः, *he sings slowly.* रक्षितव्यं सदा वाक्यं, *your word must always be kept.* भद्रमस्तु हि वः सदा, *may good ever attend you.* अस्तु गन्तासि तं देशं वसाद्य सह मन्त्रिभिः, *go thither tomorrow, stay to-day with your counsellors.* स प्रतियदा शेकागच्छने । तदा भृत्ये दोषान् क्षिपति न निजं वेत्तु-विनयं, *when he falls into great distress, then he throws all the blame on his servants, and does not consider his own obstinacy.*

1. A few adverbs have the same government as the adjectives from which they are formed ; as, न किञ्चिन्मम कर्तव्यं तवान्यत्राभिषेचनात्, *nothing can be done by me besides thy installation.* ततः कालस्य महत्, *after a long time.*

अर्धं, *in vain*, or *enough*, and खलु, *only*, are used with the Instrumental case or the Indeclinable past participle. अर्धं, meaning *sufficient for*, or *equal to*, requires the dative ; नाना, *variously*, and पृथक्, *separately*, take the Objective, Instrumental or Ablative ; ऊर्ध्व, meaning *after*, takes the Ablative. As अक्षभोजनेन or अर्धं भुक्त्वा, *having eaten in*

vain or enough. *बलं मन्नाद्य*, sufficient for a strong man. *विद्येन हि इयक् नमः नाना तेन तत् पुनः*, God is distinct from the universe, but it is not separate from him. *प्रातः कालादूर्ध्वं मध्याह्नः कालः*, after morning is mid-day.

2. Adverbs of place govern the genitive case; as, *पुरस्य सर्वत्र प्रकाशयितुं प्रारम्भे*, he began to spread it all over the city.

3. Some few adverbs affect the tenses of the verbs:—

(1.) *स* changes the present tense into the past; *पुरा* and *यावत्* change it to the future, in signification; as, *इन्ति स*, he killed. *पुरा दृश्यते कल्की*, Kalki will first be seen.

(2.) *कदा* and *कहिं*, when? may be used with the Present or 2nd Future to signify future time; as, *कदा तं पश्यामि* or *द्रक्ष्यामि*, when shall I see him?

(3.) *कथं*, why? and *जातु*, perhaps, with the Present of the Indicative, and a particle of affirmation with the 2d Future, signify either present, past, or future time; as, *कथं तं निन्दसि*, why dost thou, didst thou, or wilt thou despise him? *त्वं किञ्चित् तं निन्दिष्यसि*, thou certainly dost, &c. despise him.

(4.) *मा* is used with the Imperative and Precative moods, and with the Indefinite and 2nd Future tenses;

as, मागच्छ, *don't go*. मास्य धर्मे मनो भूयात्, *may his mind never be fixed on virtue*. मा च तं द्राक्षीत्, *and may he not see him*. मा विरंस्यति सुखं, *may pleasure never cease*. माभैः or माभैषीः, *do not fear*. मा, *not*, and न यावत्, *whilst not*, are sometimes used in the sense of *lest*; as, धर्मो एव हतो हन्ति धर्मो रक्षति रक्षितः । तस्मात् धर्मो न हन्तव्यो मा नो धर्मो हतो ऽवधीत्, *virtue destroyed will destroy, preserved will preserve, therefore virtue should not be destroyed lest she should destroy us*. तं प्रसादय । न यावत्सहतां तेजः कुर्वन् नो ऽभिभवत्यति, *propitiate him lest the glory of his majesty should destroy our family*. मा may be used with the dative case, the verb being understood; as, मा बधाय, *do not be for killing, do not kill*.

(5.) मास्स is sometimes used with the Imperfect and Indefinite; as, मास्स भवदुःखं, *may trouble never be*. मास्स कार्णीत् सतां धर्मं, *may he never act the part of the good*. In such instances as the above, the augment of the Imperfect and the Indefinite is dropped.

4. Though the adverbs have no invariable position in the sentence, it will be found in a majority of instances that they precede the words which they qualify.

(1.) When they are placed in opposition to each other, they generally have a corresponding situation in the sentence: as.

यस्माच्च येन च यथा च यदा च यच्च । यावच्च यत्र च शुभाशुभ-
मात्मकम् । तस्माच्च तेन च तथा च तदा च तच्च । तावच्च तत्र च विधा-
द्वयमादुपैति, *from what, and by what, and how, and when,*
and what, and how much, and where any action of ours
is to be good or bad ; from that, and by that, and so,
and then, and that, and so much, and there it turns out
so, from the influence of a superior power. यावन्मे दन्ता न
चुच्यन्ति तवात्तव पाशं क्षिन्मि, *as long as my teeth do not*
fail, so long I will gnaw your bonds, i. e. I will gnaw
while my teeth last.

(2.) यावत् and तावत् are sometimes used alone ; as,
तमद्य भव नो राजा राजपुत्र महायशः । प्राप्नोति नापदं यावदिदं
राष्ट्रमराजकं, *do thou, O great prince, be our king to-day,*
before some calamity befalls this our destitute kingdom.

(3.) तदा, यथा, and तथा are frequently reserved till
the close of the line in poetry ; as, रामदर्शनकाक्षिण्यः प्रययु-
र्मुदितास्तदा, *then desirous of seeing Rāma, and full of joy,*
they proceeded. क्रियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा,
their deeds all perish, like an insignificant rivulet in
the summer season.

(4.) यथा is sometimes used for the conjunction *than*,
after the comparative degree of an adjective ; as, न ह्यवो
मर्कटरथं क्षिप्रिदक्षि महत्तरं । यथा पितरि शुश्रूषा तस्य वा

वचनक्रिया, *there cannot be a greater act of virtue than obedience to a father, or the fulfilment of his word.*

तथा and यथा are sometimes used for the conjunction *so as, so that*, and connect the two parts of a sentence ; as, तथा युद्धेत् संयत्तो विजयेत् रिपून् यथा, *a good man should so fight that he may conquer his enemies.*

They are sometimes doubled and signify *as far, so far*. यथा यथा मनस्तस्य दुष्कृतं कर्म गर्हति । तथा तथा शरीरं तत् तेनाधर्मेन मुच्यते, *as far as the mind hates any vice, so far the body is freed from that sin.*

5. Two negatives are equivalent to an affirmative ; as, वदन्ति नाखड्गतां, *they say (respecting spirit) that there is not an indivisibility, i. e. it is divisible.* प्रातः समाचरेत् खानमनालोहितभास्वरे, *he should bathe in the morning, when the sun has not an uncrimson-like hue.* न च काश्चन नादुनेत्, *and he hurt some.* प्रेम तस्य न गुणेषु नाधिकं न स्म वेद न गुणान्तरञ्च सः । दिव्या तदपि पार्थिवो ऽर्थिनं गुणगुण्यरति न व्यजीग्यत् ॥ *he had a great love to good qualities, and knew how to distinguish qualities ; yet when his majesty wished to relieve a suppliant, he never considered whether he was worthy or worthless.*

6. च is often used in composition with participles for न ; as, अपश्यन् दयितां भार्यां पप्रच्छ विषसाद च, *not seeing his beloved wife, he inquired and was sad.*

7. The adverb इति is used at the end of a phrase, or quotation or sentence, referring to what has gone before ; as, इत्युक्त्वा जगाम, *having said this, or these words, he departed.* उपविशतु भवान् इत्युचुः, *be seated sir, they said.* इत्यादि तद्वचनमाकर्ण्य स निःश्वत्याह, *hearing such like words he coming out replied.* इति विज्ञाय मतिमान्, *knowing this a wise man should not quit his place.* With तथा it signifies, *be it so.* तथेत्युक्तान्तर्द्धौ, *he disappeared saying 'Be it so.'*

THE SYNTAX OF PREPOSITIONS.

RULE XIX.

Separable Prepositions govern the Possessive case ;
as,

तस्य पश्चात् ययौ तदा, *then he went after him.* सर्वे सर्वदा ममाग्रे प्रस्तुवन्ति, *all of them are always praising you before me.* मातुः समीपं धर्मात्मा प्रविवेश, *the just one entered into the presence of his mother.* तथा तु बद्धा भुकुटौ भुवो मध्ये तमब्रवीत्, *then putting on a dreadful frown, he addressed him.*

1. Of the postpositions enumerated at pages 301 and 302, the first class govern the Objective case ; the

second, the Instrumental: and of the third, अप and परि, आ and आरात् takes the Ablative; ऋते the Objective or Ablative; अधः, अध्वक्, हते, and वहिस् the Objective or Poss.; and विना the Objective Inst. or Ablative. As, लोकानध्यधि, *in the worlds*. लोकानुपर्युपरि, *above the worlds*. नान्तरेण त्वां सुखं, *there is no happiness without thee*. तेन सह गच्छ, *go with him*. आवृन्दारण्यादगच्छत्, *he went as far as the wood Vrindā*.

प्रति meaning *for*, is used with the Ablative case; अधि meaning *under*, and उप *above*, with the Locative case. As, भक्तेः प्रत्यवृत्तं, *his immortality was for his faith*. जगत् सर्वमधि प्रभौ, *all the world is under its proprietor*.

2. Words signifying *far from* or *near to*, may take the Possessive or Ablative case; as यः परमेश्वरस्य or परमेश्वरादूरं स पापस्य or पापादन्तिकं, *he who is far from God, is near to sin*.

3. Prepositions are frequently compounded with the noun, and the case which they govern omitted; as, बाहकसमीपमगच्छन्, *they went before the child*.

They are sometimes used alone without the case which they govern; as, सर्वैव मृत्युं व्रजति सह मृत्युं निषीदति। मला सुदीर्घमन्थानं सह मृत्युं निवर्त्तते *death travels with us, death resides with us, and having gone to the greatest distance, death returns with us*.

6. Prepositions, when compounded with verbal roots, produce various changes in their meaning; and the compounds thus formed have, according to their

meaning, the same government as simple verbs. As, दा, *to give*, आदा, *to receive*, गुरो विद्यामादत्ते, *he receives instruction from his tutor*. श्रु, *to hear*, आश्रु, *to promise*, तस्मै राज्यमाश्रुनाव, *he promised the kingdom to him*.

THE SYNTAX OF CONJUNCTIONS.

RULE XX.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns, adjectives, pronouns, and participles ; as,

भो बटो भिक्षामट यदि पश्यसि गाञ्चानय, *O boy, go a begging, and if you see the cow, bring her*. चुकोश विषसाद च, *he cried out, and lamented*. प्रत्यक्षं तव सत्येन सुकृतेन च ते शपे, *I indeed swear to you by your veracity and virtue*. सा सुन्दरी युवती च, *she is beautiful and young*. ददातु ते मेऽपि मुदं, *let him give pleasure to me and thee*. व्याघ्रेण व्यापादितः खादितश्च, *he was killed and devoured by a tiger*.

1. In simple descriptions the conjunctions are frequently omitted at the pleasure of the writer ; as, सुहृदा हृदयेन शून्यः, *destitute of heart (and) friend*. आचख्यः कवयः केचित् सम्यत्वाचक्षते ऽपरे, *some poets have celebrated (and) others are now celebrating*. सहि गगनविहारी कल्पवध्वंसकारी । दशशतकरधारी ज्योतिषां मध्यचारी, *he (the*

moon), *wandering over the heavens, destroying the darkness, containing ten hundred rays, (and) walking in the midst of the stars.*

2. In giving orders, or in instances where dispatch is required, the sentence is rendered emphatic by the omission of the conjunctions; in minute descriptions by adding them to every word. As, *श्रीघ्नमुत्थाय किं शेषे राजानमानय, arise quickly, why sleepest thou? bring the king. दृढ्यन्तश्च सहन्तश्च गायन्तश्चैव सैनिकाः, and the soldiers were dancing, and laughing, and singing.*

3. If a different construction is used in the two parts of the clause or sentence, the rule does not apply; sometimes also it is not attended to in the past tenses. As, *वाह्यस्य महाभाग ततो द्रक्ष्यसि राघवं, drive on, O thou possessor of the great share, and thou wilt see Rāma. तेभ्यो ऽयं कुरुवंशश्च यदूनां भरतस्य च, from these (sprung) the families of Kuru, Yadu, and Bharata. सन्तुः पयः पपुरनेनिजुरम्बराणि, they bathed, drank water, and washed their clothes.*

4. यत् is sometimes used to connect the two parts of a sentence, particularly when the interrogative or relative pronoun is used in the former part; as,

किं कूर्मस्य भयथा न वपुषि क्षां न क्षपत्येष यत् । किम्वा नास्ति परिश्रमो दिनपतेरस्ते न यन् निश्चलः ॥ Is there no pain-

*ful sense of weight to the body of the tortoise that it does not throw off the earth? Is there no sense of labour to the sun that he does not remain stationary in the west? न तद्-
द्रुतमस्य यन्मुखं युधि पश्यन्ति भिया न शत्रवः । It was nothing
wonderful that the enemy could not look upon his face
in battle through fear. गुरवोऽपि निषद्य यन्निद्रु धनुषि
आपतयो न वाचमेतत् । That mighty kings reclining on
their bows slept, was not blamable. नीच नियतमिह यच्चपलो
निरतः स्फुटमेव तद् भवसि निम्नगासुतः, Since you are here
constantly fickle and devoted to a low person, it is mani-
fest you are the son of a low woman.*

Some conjunctions have corresponding conjunctions.

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसं । *Either we should
not enter the assembly, or we should speak with propriety.
कौशल्यां वा सुमित्रां वा त्वजेयमपि वा श्रियं । I can part with
Kaushalyá or Sumitrá or even Fortune herself.*

5. Conjunctions meaning *if*, do not always require the Subjunctive mood ; as, यदि जीवति पश्यति, *if he lives, he sees* ; यदि जीवेत् द्रक्ष्यति, *if he should live, he will see*. गुरुश्चेदायाति or आयास्यति अथाधीष्व, *if the tutor comes, or should come, then read*. यदि सत्सङ्गनिरतो भविष्यसि भविष्यसि, *if you associate with the good, you will be (good)*.

When a supposition is made, and an inference drawn from it, the Subjunctive mood is commonly used ; as,

ज्ञानश्चेदभविष्यत् सुखमभविष्यत्, *if there had been knowledge, there would have been pleasure.* यदि is commonly, though not al ways, accompanied with its corresponding conjunction तदा; as, यद्यन्नार्थी पथिको दृष्टो ऽभविष्यत् तदा घृतेनाभोक्ष्यत, *if a hungry traveller should be seen, then he should be fed with clarified butter.*

When अयि and जातु are used with verbs expressive of contempt in the Indicative mood, Present tense, the verb may have a past, present, or future signification ; as, अयि तं निन्दसि, *thou doest, didst, or wilt despise him.*

THE SYNTAX OF INTERJECTIONS.

RULE XXI.

Interjections, whether expressed or understood, require the Vocative case ; as,

उवाच षट्शु रे यात्र्य, *he said, Hear ! O traveller !* अरे वक्ष्ये किं त्वया कृतं, *O thou deceiver ! what hast thou done ?* सखे सविशेषपूजामस्मै विधेहि, *O friend ! pay particular respect to him.* नृशंसे पापसंकल्पे क्षुब्धे दुष्कृतकारिणि, *O thou false, malicious, mean, wicked wretch !*

The Interjections are more commonly understood than expressed, and in general no obscurity arises from this, as the termination of the Vocative case, or the construction of the sentence, sufficiently indicates when an exclamation is made.

1. In exclamations of grief the noun is sometimes put in the Objective case ; as, प्रमत्तं बाह्व चक्रोश्च ह्यपरं शोकसागरं, *and lifting up his hands he cried out, O this impassable sea of trouble.* अहो दुःखमहो क्लृप्तं, *Oh ! the affliction ! Oh ! the distress !*

2. धिक् and हा always require the Objective case ; as, धिग्जीवितं पापिष्ठं, *woe to a wicked life !* हा लोकं, *Alas for the people !*

3. The Interjections used in offerings and invocations require the Dative case ; as, पुष्पो वषट् पुष्पं *Vashat to the sun ! a flower (I offer.)* स्वाहाग्नये पुष्पं, *Swadhá to fire ! a flower !* स्वधा पित्रे पुष्पं, *Swadhá, father ! a flower !*

Such expressions as सद्मेऽऽ नमः, *salutation to the good !* स्वस्ति राज्ञे, *health to the king !* &c. together with the above, may be referred to this place ; or, under the consideration that a verb is understood, to the 11th Rule.

4. अहो sometimes governs the possessive, and in other instances no effect is produced by it in the construction ; as, अहो पापच्यमानानां निरये खैरमङ्गलैः, *alas for those who completely fit themselves for hell by their own follies.* अहो जागर्ति क्लृप्तेषु देवं यद् वलभिञ्जितः। लुप्यन्ति भूमौ क्लियन्ति बान्धवा मे स्वपन्ति च, *alas, how wide awake is fate to troubles, so that though I have conquered Indra, yet my friends are rolling on the ground, besmeared with blood, and sleeping.* अहो हिरण्यकः स्थाय्यो ऽसि, *O Hiranyaka ! thou art worthy of praise.*

EXAMPLES OF PARSING.

Having finished the rules which relate to the formation of words and sentences, it is now necessary to furnish some examples to illustrate the proper application of them.

इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे ।

सर्वं सलिलमेवासीत् पृथिवी तत्र निर्मिता ॥

O prince ! learn of me the origin of the world : (at first) all was as water, and from this the earth was formed.

Rámáyana.

इमां, an adjective pronoun of the demonstrative kind, fem. gen. sing. num. obj. case ; agreeing with the succeeding word according to Rule III. of Syntax, which says : “ Adjectives, and words used adjectively, must agree with the nouns which they qualify in gender, number, and case.”

लोकसमुत्पत्तिं, a compound sub. of the 3rd genus and 2nd species, of the 2nd declension, fem. gen. sing. num. obj. case, governed by the verb निबोध, according to Rule IX. or VIII. which says : “ Transitive verbs whether common, active, or deponent, govern the objective case.”

लोकनाथ, a compound of the same kind as the preceding, of the 1st decl. mas. gen. sing. num. voc. case, according to Rule XXI. which says : “ Interjections, whether expressed or understood, require the vocative case.”

निबोध, a verb trans. of the 1st conj. compounded of the preposition **नि** and **बुध्** (अ, इ, ए, ...) to *understand*; Act. and Mid. Pres. **बोधति**, ते. Perf. **बुबोध**, **बुबुधे**. Fut. **बोधिष्या**. the imp. mood, 2nd per. sing. agreeing with its nom. case **त्वं** understood, according to Rule VII. which says: "A verb must agree with its nom. case, expressed or understood, in number and person."

मे, a personal pronoun, first person, sing. num. poss. case, governed by the verb **निबोध**, according to Rule IX. and Note 4, which says, "These verbs often take a possessive of the person for one of the objectives."

सर्वः, an adjective pronoun of the indef. kind, neuter gen. sing. num. nom. case, agreeing with **सलिलं** according to Rule III. as before.

सलिलम्, for **सलिलं** by Rule IV. of Orthography, which says; "*Anuswar* when followed by **ङ—प** becomes **ङ—म**; when followed a vowel, **म्**." It is a common substantive of the 1st declension, neut. gen. sing. num.; and nom. case to the verb **आसीत्**.

एव, an adverb of comparison.

आसीत्, an anomalous defective verb,* indic. mood, imperf. tense, 3rd person sing. agreeing with its nom. case **सलिलं**, according to Rule VII. as before.

इष्टिषी, a common sub. of the 4th declension, fem. gen. sing. num., nom. case to the verb **आसीत्**.

तत्र, an adverb of place.

निर्दिष्टा, a passive participle of the indef. tense, compounded of the preposition **निर्** and **मा** (ङ, छि,) to *measure*. Pres. pass. **मीयते**. Perf. **ममे**. Fut. **माप्ता** or **मायिष्या**. Indef. **आमायि**, part. **मितः** (ता-तं) the fem. gen. sing. num. nom. case, agreeing with the sub. **इष्टिषी**, according to Rule XVII. which says: "Participles have the same agreement as adjectives and the same government as the verbs from which they are formed."

* See page 290.

निष्प्रभे ऽस्मिन् निरालोके सर्वतस्तमसावृते ।
वृहदण्डमभूदेकं प्रजानां बीजमव्ययं ॥

When this world was destitute of radiance and light, and completely enveloped in darkness, there existed one immense egg, (which was) the incorruptible seed of all creatures.

Mahābhārata.

निष्प्रभे, a compound adjective of the 1st genus and 5th species, neut. gen. sing. num. loc. case, agreeing with जगति understood, according to Rule III. Note 6.

ऽस्मिन्, (for अस्मिन् by Rule III. Note 3,)* an adjective pronoun of the demonstrative kind, neut. gen. sing. num. loc. case, agreeing with जगति according to Rule III. or used substantively according to Rule III. Note 5.

निरालोके, a compound of the same kind as the preceding, having also the same agreement.

सर्वतस्, (for सर्वतः by Rule V.) an adverb of place.

तमसा, a common sub. of the 5th decl. neut. gen. sing. num. inst. case, governed by the participle वृते, according to Rule XVII.

वृते, a passive participle of the indef. tense, from वृ (ज्) to skreen ; the loc. case, having the same agreement as ऽस्मिन्.

वृहद्, (for वृहत् by Rule VIII.) an adjective, positive state, neut. gen. sing. number, nom. case, agreeing with अण्डम्, according to Rule III.

अण्डम्, (for अण्डं by Rule IV.) a common sub. of the 1st declension, neut. gen. sing. num. nom. case to the verb अभूत्.

* The rules referred to in parentheses at the beginning of the sentence may be found in the Orthography, and those referred to at the end of the sentence, in the Syntax.

अभूद्, (for अभूत् by Rule VIII.) an anomalous verb of the 1st conjugation, from भू *to be*; pres. भवति, perf. बभूव, fut. भविता, indef. अभूत्; the indic. mood, indef. tense, third person sing. agreeing with its nom. case अण्डं, according to Rule VII.

एकं, a numeral adj. neut. gen. sing. num. nom. case, agreeing with अण्डं by Rule III.

प्रजानां, a common sub. of the 1st declension, fem. gen. plur. num. poss. case, governed by बीजम् according to Rule I.

बीजम्, (for बीज by Rule IV.) a common sub. of the 1st declen. neut. gen. sing. num. nom. case, corresponding with अण्डं, according to Rule I.

अद्यथे is a compound adjective of the 1st genus, and 5th species, agreeing with बीजं according to Rule III.

स्त्रीले पुंस्त्वे विशेषे वा जातिनामाश्रमादिषु ।

न कारणं मङ्गजने भक्तिरेव हि कारणं ॥

In my worship the distinction of sex, caste, name, profession, &c. avails nothing ; but faith is all prevalent.

Bhāgavata.

स्त्रीले, a common sub. of the 1st declen. neut. gen. sing. num. loc. case, according to Rule II. पुंस्त्वे is the same.

विशेषे, (for विशेष by Rule VI.) a common sub. of the 1st decl. the mas. gen. sing. num. nom. case to the verb अस्ति understood.

वा, a disjunctive conjunction. See Rule XX.

जातिनामाश्रमादिषु, a compound sub. of the 1st genus and species, the second decl. mas. gen. plu. num. loc. case, according to Rule II.

न, an adverb of negation.

कारणं, a common sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 5.

मङ्गजने, a compound sub. of the 3rd genus and 4th species, the 1st decl. neut. gen. sing. num. loc. case, according to Rule II.

भक्तिर्, (for भक्तिः by Rule VI.) a common sub. of the 2nd decl. fem. gen. sing. num. and the nom. case to अस्मि understood.

एव, a disjunctive conjunction,

चि, an expletive conjunction.

कारणं, the same as before.

निपीय यस्य क्षितिरक्षिणः कथां तथाद्रियन्ते न बुधाः सुधामपि ।

*The history of which king the learned relish more than nectar.**

Naiṣhadha.

निपीय, an indeclinable participle, from नि and पी, to drink, agreeing with बुधाः, according to Rule XVII.

यस्य, a relative pronoun, agreeing with the next word by Rule VI.

क्षितिरक्षिणः, a compound adjective of the 2nd genus and 1st species, used substantively; the mas. gen. sing. num. poss. case, governed by कथां according to Rule I.

कथां, a common sub. of the 1st. decl. fem. gen. sing. num. obj. case, governed by निपीय, according to Rule XVII.

तथाद्रियन्ते, (for तथा + आद्रियन्ते by Rule I.) तथा, an adverb of comparison. आद्रियन्ते, a regular trans. deponent verb of the 6th conjugation, from आ and दृ, (ड, ऋ) to favor; pres. आद्रियन्ते, perf. आदद्रे, fut. आदर्शे. The indic. mood, present tense, 3rd person plural, agreeing with बुधाः, according to Rule VII.

न, an adverb of negation.

बुधाः, an adjec. pos. state, used substantively; the mas. gend. plu. num. and nom. case to आद्रियन्ते.

सुधामपि, (for सुधां + अपि by Rule IV.) सुधां is a com. sub. of the 1st decl. fem. gen. sing. num. obj. case, governed by आद्रियन्ते, according to Rule VIII. अपि is a copulative conjunction.

* Hom. Iliad, b. i. l. 249.

विद्या बन्धुजनो विदेशगमने विद्या परन्दैवतं ।

विद्या राजसुपूजिता शुचिधनं विद्याविहीनः पशुः ॥

Learning is a friend in travelling to a foreign country, it is an excellent fortune, it is highly respected by kings, it is pure wealth, and he who is without it is a brute.*

Bhartri-hari.

विद्या, a com. sub. of the 1st decl. fem. gen. sing. num. nom. case to the verb अस्ति understood.

बन्धुजनो, (for बन्धुजनः by Rule VI.) a compound sub. of the 3rd genus and 2nd species, the 1st decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 5.

विदेशगमने, a compound like the preceding, but of the neut. gen. and loc. case, according to Rule II.

विद्या, as before.

परन्दैवतं, (for परं + दैवतं by Rule IV.) परं an adjective, positive state, agreeing with दैवतं by Rule III. दैवतं, a com. sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 5.

राजसुपूजिता, a compound adjective of the 2nd genus and second species, fem. gen. sing. num. nom. case, agreeing with the noun विद्या according to Rule III.

शुचिधनं, a comp. sub. of the 3rd genus and 1st species, or it may be considered as two words like परन्दैवतं.

विद्याविहीनः, a compound adjective like राजसुपूजिता, but mas. gen. agreeing with नरः understood.

पशुः, a com. sub. of the 2nd decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 5.

* Cicer. pro. Archia, p. 16.

तावच्च शोभते मूर्खो यावत् किञ्चिन्न भाषते ॥

A fool, whilst he holdeth his peace, is counted wise.

Chánukya.

तावच्च, (for तावत् + च Rule IX.) an adverb of comparison, corresponding with यावत्. See Rule XVIII. Note 4, (2.)

शोभते, a regular intrans. deponent verb of the 1st conj. from शुभ् (ङ, लृ) to shine; pres. शोभते, perf. शुशुभे, fut. शोभिष्या; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case मूर्खो, according to Rule VII.

मूर्खो, (for मूर्खः by Rule VI.) an adjective used substantively, of the mas. gen. sing. num. and is the nom. case to the verb शोभते.

किञ्चिन्न, (for किञ्चित् + न by Rule VIII.) किञ्चित् an adjective pronoun of the indef. kind, neut. gen. sing. num. obj. case, governed by the verb भाषते, according to Rule VIII. न, an adverb of negation.

भाषते, a regular transitive deponent verb of the 1st conj. from भाष् (ङ, ञ्) to speak; pres. भाषते, perf. बभाषे, fut. भाषिष्या; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case सः understood, according to Rule VII.

चरितव्यमतो नित्यं प्रायश्चित्तं विमुद्ध्यते ।

निन्दैश्च लक्ष्यैर्युक्ता जायन्तेऽनिष्कृतैः नसः ॥

Therefore sacrifice should be constantly made for our purification, 'since they whose sins are not cleansed, are born distinguished by some odious deformity.

Práyashchitta-tatwa.

चरितव्यम्, (by Rule IV.) an adjectival participle, from चर्, to move, to act; pres. चरति, perf. अचार, fut. चरिष्या; agreeing with प्रायश्चित्तं according to Rule XVII.

अतो (for अतः by Rule VI.) a copulative conjunction.

नित्यं, an adverb of time.

प्रायश्चित्तं, a common sub. of the 1st decl. neut. gen. sing. num. nom. case to अस्ति understood.

विशुद्धये, a common sub. of the 2nd decl. fem. gen. sing. num. dative case, according to Rule I, Note 3.

निन्दैश्च, (for निन्दैः + च by Rule V.) an adjec. pos. state, agreeing with अक्षरैः, according to Rule III. च is a copulative conjunction.

अक्षरैः, (for अक्षरैः by Rule VI.) a common sub. of the 1st decl. neut. gen. sing. num. inst. case, governed by युक्ता, according to Rule XVII.

युक्ता, (for युक्ताः by Rule VI. Note 2.) a pass. participle of the indef. tense from युज् (घ, ज, ञ, इ, इट्,) to unite ; 7 c. Act. and Mid. pres. युनक्ति, युक्ते, perf. युयाज, युयुजे, fut. योक्ता, agreeing with अनिष्कृतैर्नसः, according to Rule XVII.

जायन्ते, an anomalous verb,* the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case अनिष्कृतैर्नसः, according to Rule VII.

अनिष्कृतैर्नसः, (for अनिष्कृतैर्नसः by Rule III. Note 3,) a compound adjective of the 1st genus and 3rd species, used substantively, the mas. gen. plu. num. and nom. case to the verb जायन्ते.

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति ।

From whom (God) all these things have sprung, and by whom they subsist.

Véda.

यतो, (for यतः by Rule VI.) a relative pronoun, the mas. or neut. gen. sing. num. abl. case for यस्मात्,† governed by the verb जायन्ते, according to Rule XII.

वा, a conjunction disjunctive.

इमानि, an adjective pronoun of demonstrative kind, agreeing with भूतानि, according to Rule III.

* See page 292.

† See pages 55 and 92.

भूतानि, a common sub. of the 1st decl. neut. gen. plu. num. and nom. case to जायन्ते.

जायन्ते, an anomalous verb, (292) the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

येन, a relative pronoun, sing. num. mas. or neut. gen. inst. case, governed by the verb जीवन्ति, according to Rule X.

जातानि, an indefinite passive participle, from the preceding verb ; the neut. gen. plu. num. nom. case, agreeing with भूतानि, according to Rule XVII.

जीवन्ति, a regular intrans. verb active of the 1st conjugation, from जीव् (जि.) to live ; pres. जीवति, perf. जिजीव, fut. जीविता ; the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

अभिषेकादिगुणयुक्तस्य राज्ञः प्रजापालनं परमो धर्मः तच्च दुष्ट-
निग्रहमन्तरेण न सम्भवति दुष्टपरिज्ञानञ्च व्यवहारदर्शनेन विना
नेति व्यवहारदर्शनमहरहः कर्तव्यमित्युक्तं ।

*The most important duty of an inaugurated king (is)
the preservation of his subjects : this cannot be done
without discountenancing the wicked, and an intimate
knowledge of the wicked, cannot be gained without the
study of the law : hence it is said, that the study of the
law should be attended to daily.*

Mitākshara.

अभिषेकादिगुणयुक्तस्य a compound adj. of the 2nd genus and second species, the mas. gen. sing. num. poss. case, agreeing with राज्ञः, according to Rule III.

राज्ञः, a common sub. of the 5th decl. mas. gen. sing. num. poss. case, governed by अभिषेकः, according to Rule I.

प्रजापालनं, a compound sub. of the 3rd genus and 2nd species, the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 5.

परमे, (for परमः by Rule VI.) an adj. pos. state, agreeing with धर्मः, according to Rule III.

धर्मः, a common substantive of the 1st decl. mas. gen. sing. num. and nom. case to the verb अस्ति understood.

तच्च, (for तत् + च by Rule IX.) तत् a personal pronoun, 3rd pers. sing. num. neut. gen. and nom. case to the verb सम्भवति. च is a copulative conj. see Rule XX.

दुष्टनिग्रहम्, (by Rule IV.) a compound sub. of the 3rd genus and 2nd species, the 1st declension, neut. gen. sing. num. obj. case, governed by अन्तरेण, according to Rule XIX. Note 1.

अन्तरेण, a separable preposition.

न is an adverb of negation.

सम्भवति, an anomalous verb of the 1st conjugation, from सं and भू, to be, (see page 293,) the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case तत् according to Rule VII.

दुष्टपरिज्ञानश्च, (च by Rule IV.) a compound of the same species as दुष्टनिग्रहं, nom. case to सम्भवति understood. च is a copulative conjunction.

अवधारदर्शनेन, a compound of the same species as the last, the instrumental case governed by विना, according to Rule XIX. Note 1.

विना is a separable preposition.

नेति, (for न + इति by Rule III.) न an adverb of negation, and इति an adverb of quality. See Rule XVIII. Note 7.

अवधारदर्शनम्, a compound sub. as before, but in the nom. case.

अचरत्, a compound adverb, formed by doubling अचः, according to Rule VI. of Orthography.

कर्त्तव्यम्, (by Rule IV.) an adjectival participle from कृ (दृ) to do; pres. करोति, कुरुते, perf. अकार, अक्रे, fut. कर्त्ता, prec. कर्त्तुः, parts. कर्त्तव्य, करणीय, कार्य; the neut. gen. sing. num. case, agreeing with the preceding noun according to Rule XVII.

इत्युक्तं, (for इति + उक्तं by Rule III.) इति, an adverb of quality, (see page 384;) उक्तं, a pass. participle of the indef. tense from the anomalous verb वच् (व, चि,) to speak, (see page 294;) the sing. num. neut. gen. nom. case, agreeing with वचनं understood, according to Rule XVII.

सर्वसम्भवात्सम्भवे ऽपि सत्वासम्भवाद्देयः प्रमाणकुशलैः ।

*(The relief to be acquired from sensible objects) is disregarded by those who are acquainted with the nature of human misery, because these objects cannot afford relief in every case, and because, even where they do, they cannot do it constantly.**

Sāṅkhya.

सर्वसम्भवात्, a compound sub. of the 3rd genus 1st species, the 1st decl. mas. gen. sing. num. abl. case, according to Rule I. Note 4.

सम्भवे, a com. sub. of the 1st decl. mas. gen. sing. num. loc. case, according to Rule II.

ऽपि, (for अपि by Rule III. Note 3.) a copulative conjunction.

सत्वासम्भवाद्, the same as the first word.

देयः, (for देयः by Rule VIII.) an adjectival participle, from दा, to quit, agreeing with प्रतीकारः understood, according to Rule XVII.

प्रमाणकुशलैः, a compound adjec. of the 1st genus, 4th species, used substantively, the inst. case plu. governed by देयः, according to Rule XVII.

* On comparing this with the ethical and philosophical writings of Aristotle, it will be observed how much they agree in style, particularly in the quality of precision.

मम वचनमस्ति कश्चित् एवम्भूतो विद्वान् यो मम पुत्राणां नित्य-
मुन्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रोपदेशेन पुन-
र्जन्म कारयितुं समर्थः ।

*My inquiry is : ' Is there any one so learned, as to be
able, by moral instruction, to effect the second birth of
my sons, who are now continually going astray, and ig-
norant of the shāstras ?'*

Hitōpadēsha.

मम, a personal pronoun of the 1st person sing. num. poss. case,
governed by वचनं, according to Rule VI. Note 5.

वचनम् (for वचनं by Rule IV.) a com. sub. of the 1st decl. neut. gen.
sing. num. and nom. case to अस्ति.

अस्ति, an anomalous defective verb, indic. mood, pres. tense, 3rd
person sing. agreeing with वचनं, according to Rule VII.

कश्चित्, an adjec. pronoun of the indef. kind, sing. num. mas. gen.
nom. case to अस्ति understood.

एवम्भूतो, (by Rule V.) a compound adj. of the 2nd genus and 2nd
species, agreeing with कश्चित्, according to Rule III. Note 6.

विद्वान्, a perfect participle from विद्, agreeing with कश्चित्, like the
preceding word.

यो, (for यः by Rule V.) a relative pronoun, agreeing with its antece-
dent कश्चित् according to Rule VI. and nom. case to अस्ति understood.

मम, like the first word, governed by पुत्राणां, according to Rule VI.
Note 5.

पुत्राणां, a common sub. of the 1st decl. mas. gen. plu. num. poss.
case, governed by पुनर्जन्म, according to Rule I.

नित्यम्, (for नित्यं by Rule IV.) an adverb of time.

उत्पादगोमिनाम्, (by Rule IV.) a compound adjec. of the 2nd genus 1st species; agreeing with पुत्राणां, according to Rule III.

अनघिगतशास्त्राणाम् (by Rule IV.) a compound adjec. of the 2nd genus, and 3rd species, agreeing with पुत्राणां.

इदानीं, an adverb of time.

नीतिशास्त्रोपदेशेन, a compound noun of the 3rd genus and 3rd species, the 1st decl. mas. gen. sing. num. inst. case, governed by कारयितुं, according to Rule X.

पुनर्जन्म, a com. sub. of the 3rd genus, 6th species, the 5th dec. neut. gen. sing. num. obj. case, governed by कारयितुं, according to Rule IX. Note 1.

कारयितुं, a causal verb from कृ (द, ज) to do; pres. कारयति, perf. कारयामास, fut. कारयिता; the infinitive mood governed by समर्थे, according to Rule XV. Note 2.

समर्थे, a compound adjec. of the 1st genus and 5th species, agreeing with कश्चित्, according to Rule III. Note 5.

आत्मनः किं निमित्तं दुःखं? शरीरपरियहनिमित्तं। शरीरपरि-
ग्रहः केन भवति? कर्मणा। कर्म वा केन भवति इति चेत्? रागादिभ्यः।
रागादिः केन भवतीति चेदभिमानात्। अभिमानः केन भवतीति
चेदविवेकात्। अविवेकः केन भवतीति चेदज्ञानात्। अज्ञानं केन
भवतीति चेत्? न केनापि भवतीति अज्ञानमनाद्यनिर्वचनीयं।

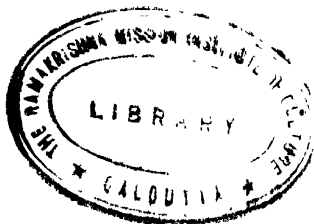
*What is the cause of the soul's misery? Its having
taken a body. How came it to take a body? Through
works. How came works to exist? Should this be asked,
the answer is, From passion, &c. How came passion, &c.?*

*From pride. How came pride? From the want of discrimination. How came the want of discrimination? From ignorance. How came ignorance? It can be traced to no cause: it is underived and inexplicable.**

Sankarácárya

As the above is only a number of simple questions and answers, containing little more than a nom. case, and the verb *to be* followed by an inst. or abl. case, it is left as an easy specimen for the exercise of the learner.

* Thus is reason baffled in tracing the origin of evil!



PART IV.

PROSODY.

PROSODY treats principally of versification, though as a general term it includes whatever belongs to poetry.

There are two classes of Sanscrit poetry, (*Padya*), the one measured by the number of syllables, called *Vritta*, the other by the time occupied in their pronunciation, called *Jāti*.

In both these classes four *pádas** constitute the verse; the different metres (*chhandas*) make the *pádas* long or short, quick or slow, but never affect their number.

Rhyme is nearly as little used in Sanscrit as it is in Latin, Greek, or Hebrew : it sometimes occurs where it is not designed, and where consequently it is not regarded as essential to the verse.

* A *páda* is equivalent to an English *line* : a *slóka* is equivalent to four *pádas* or a complete verse.

PRELIMINARY OBSERVATIONS.

Quantity, feet, and pauses are constituent parts of verse, and must be well understood before any one can pronounce and scan with accuracy any poetical composition: hence it becomes necessary to explain these, previous to furnishing examples of the different kinds of versification.

1. *Of Quantity.*

The Quantity of a syllable is the time occupied in its pronunciation: it is considered as long (*guru*), or short (*laghu*).

When great exactness is observed in the measurement of time, a short vowel, before a single final consonant, is accounted equal to only half a short vowel; but with a grave accent, equal to three short ones.

The time occupied in pronouncing a short vowel is called *Mātra*, and four of these constitute a *Kala* or *Gana*.

There are no doubtful vowels in the language, and on this account, the rules necessary to distinguish the quantity of the syllables are very few; the following will always be found sufficient.

1. अ, इ, उ, ऋ, ए are short, and आ, ई, ऊ, ऋ, ए, ऐ, औ, are long by nature.

2. A vowel short by nature, is long by position, when it comes before a double consonant.

It is of no consequence whether the compound consonant follows the vowel in the same word, or in two distinct words, because the whole verse is regarded as one continued sound.

3. A short vowel before two consonants, the last of which is the liquid र, may be long or short.

By *Pingala* this is confined to the र which follows प and ब, as प्र and ब्र.

4. A short vowel followed by (') or (:) is always long.

5. The last syllable of every line is accounted common.

2. Of Poetical Feet.

There are three kinds of feet commonly used in Sanscrit poetry.

1st. Monosyllabic. Of which there are two, the long (-) and the short (˘). The long is called ग *ga*, i. e. गुरु *guru*, long, and the short ल *la*, i. e. लघु *laghu*, short. By compounding these the next are formed.

2nd. Dissyllabic. Of these there are four :

| | | | |
|-----------|--------|---------|--------------------|
| A Spondee | (gaga) | (- -) | वाक् a word. |
| A Trochee | (gala) | (- ˘) | पद्म a water-lily. |
| An Iambus | (laga) | (˘ -) | तटे on the shore. |
| A Pyrrhic | (lala) | (˘ ˘) | वृत्ति the Vaida. |

3rd. Trisyllabic. Of these there are eight :

| | | |
|--------------------|-----------|-------------------------------|
| A Molossus (M) | (- - -) | नारोभिः <i>with women.</i> |
| A BacchiC (Y) | (७ - -) | उदारः <i>great.</i> |
| A Cretic* (R) | (- ७ -) | लोचनो <i>by the eye.</i> |
| An Anapæst (S) | (७ ७ -) | नयितुं <i>to take</i> |
| An AntibacchiC (T) | (- - ७) | भूतादि <i>first cause.</i> |
| An Amphibrach (J) | (७ - ७) | पुनातुं <i>may he purify.</i> |
| A Dactyl (Bh) | (- ७ ७) | चञ्चलं <i>fickle.</i> |
| A Tribrach† (N) | (७ ७ ७) | कुसुमा <i>flower.</i> |

In addition to the preceding there is also one Quadrisyllabic foot, a Proceleusmatic, called Vipala or Vipra (७ ७ ७ ७) ; as, परिक्करं, *preparation.*

The feet most commonly used are the Trisyllabic. The Monosyllabic and Dissyllabic are generally used at the end of a line or half line, or for verses too short to admit of Trisyllabic feet.

3. Of Pause, &c.

Pauses are of two kinds, the *sentential* and the *harmonic* : the former is a short suspension of the voice,

* Or Amphimacer.

† The feet are all so arranged, that reckoning from the first and last to the middle, they are opposite to each other in quantity. The letters by which they are called, form the artificial word *Myarastajabhna.*

and is used at the end of a *páda*, line or verse ; the latter is a variation in the tone of the voice, and is used in different parts of the verse.

| is the sign used for the *sentential* pause ; the *harmonic* has no characteristic mark, and will therefore be distinctly specified wherever it occurs.

The *Tones* used by the natives in repeating verse are so peculiar, that it is impossible to form a correct idea of them without hearing them, and almost equally impossible after hearing them to imitate them exactly. They combine within them a mixture of the tones both of reading and of singing.

Accents and *Emphasis* form no distinguishing part of Sanscrit prosody. The great variety of sound arising from long and short vowels, aspirated and unaspirated consonants, seems to supply their place both in Poetry and Prose.

CHAPTER I.

OF THE FIRST CLASS OF POETRY MEASURED BY THE
NUMBER OF SYLLABLES (VRITTA).

Of this class there are three orders, and the verses in each order, consist of four component parts. In the first order, all the four parts of the verse are alike; in the second, every two parts are alike; and in the third, the four parts differ from each other.

In treating of each order, with a view of conveying a correct idea of Sanscrit versification, a whole verse will be given of the first species under every genus. Afterwards, when there are several other species, as in the first Order, or several genera, as in the second; for the first order, in which the four parts of the verse are alike, one part will be given; for the second, in which every two parts are alike, two will be given; and for the third, in which the four parts are different, the whole verse will be regularly given.

This arrangement will considerably abridge the first order, which will still be much larger than the remaining two, and will not in the least degree obscure the subject, because one example of every species of verse, will shew its nature just as well as four, or any other number.

SECTION I.

OF THE FIRST ORDER,

OR

OF VERSES IN WHICH EVERY PADA OR HALF LINE IS
ALIKE, (SAMA-VRITTA.)

In Verses of this Order the Genera and Species are distinguished by different names.

The Genera serve to distinguish the number of syllables in the verse, and the Species the kinds of feet employed in the measurement of those syllables.

There are twenty-seven genera, and under each genus the species vary from one to fifteen.

The first genus begins with one syllable to the *páda* or half line, and four to the verse, and proceeds regularly to twenty-seven, adding one syllable to each *páda* or half line for every additional genus ; so that the last concludes with twenty-seven syllables to the half line, or one hundred and eight to the verse.

After this whatever number of syllables may be added to the verse, the name of the genus is still the same, though the names of the species are varied.

Verses under five, or above twenty-seven syllables to the half line, do not frequently occur.

FIRST GENUS, UKTHA.

Of this there is only one species, *Shrī* a long syllable.

- 1 -
1. श्री ।
- 1 -
साक्षात् ॥

May this prosperity be yours.

SECOND GENUS, ATYUKTHA.

Of this there is only one species, *Strī* a spondee.

1. गे॒प॒स्त्रीभिः॑ ।
कृ॒ष्णो रेमे॑ ॥

Krishna played with the milk-maids.

THIRD GENUS, MADHYA.

Of this there are two species.

- 1st. *Náří*, a molossus.
2nd. *Mrigí*, a cretic.

1. गे॒पा॒नां ना॒रीभिः॑ ।
स्नि॒ष्टो ऽव्यात् कृ॒ष्णो वः॑ ॥

May Krishna, who was embraced by the milk-maids, bless you.

2. सा॒म॒ग्नी॑— ।
That deer.

FOURTH GENUS, PRATIṢṬHA.

Of this there are two species.

- 1st. *Kanyá*, a molossus and long syllable.
2nd. *Satī*, a tribrach and long syllable.

1. भा॒स्व॒त्क॒न्या॑ सै॒का॒ध॒न्या॑ ।
यस्याः॑ कृ॒ष्णे कृ॒ष्णो ऽखि॑त् ॥

Happy Yamuná, on whose banks Krishna played!*

2. ————— ननु॑ सती॑ ।
Behold the faithful wife!

* Lit. *Daughter of the sun.*

FIFTH GENUS, SUPRATIṢṬHA'.

Of this there are two species :

1st. *Pankti*, a dactyl and spondee.

2nd. *Priyá*, an anapæst and iambus.

- - - - - | - - - - -
 दृष्ट्वास्नाथा तर्कयन्ति ।
 - - - - - | - - - - -
 यामुनकच्छे चारुचचार ॥

Abundance of calves roved with Krishna their keeper on the banks of the Yamuná.

2. अ॒भ॒वन् प्रि॒याः—|

They were the beloved ones.

SIXTH GENUS, GAYATRĪ.

Of this there are three species :

1st. *Tanumadhyá*, an antibacchic and bacchic.

2nd. *Shashivudaná*, a tribrach and bacchic.

3rd. *Sómarđjī*, two bacchics.

- - - - - | - - - - -
 १. मूर्त्तिर्मुरश्चो॒रत्यद्भु॒तरूपा ।
 - - - - - | - - - - -
 आस्ता॑ मम चित्ते॒ नित्यं॑ तनुम॒ध्या ॥

May the astonishing slender-waisted shape of Mura's enemy be continually in my mind.

2. अ॒श्वि॒वद॒नाना॑—|

Having faces like the moon.

3. ह॒रे॒सौम॒राजी॑—|

O Hari ! (thy fame) is like the shining moon.

SEVENTH GENUS, UŚHNIK.

Of this there are three species :

- 1st. *Madhumatī*, two tribrachs and a long syllable.
- 2nd. *Kumāralalitā*, an amphibrach, anapæst, and long syllable.
- 3rd. *Madalēkhā*, a molossus, anapæst, and long syllable.

1. रविदुहितते नवकुसुमततिः ।
 व्यधित मधुमती मधुमथनमुदं ॥

The rows of new sweet flowers by the side of the Yamunā gave pleasure to Madhumathana.

2. ————— कुमारललितासा ।

That youthful playful form.

3. ————— हस्तीन्द्रान्मदलेखा ।

The foaming froth of a large elephant.

EIGHTH GENUS, ANUSHTUP.*

Of this there are five species.

- 1st. *Chitrapada*, two dactyls and a spondee.
- 2nd. *Maṇavaka*, a dactyl, anti-bacchic, and iambus.
- 3rd. *Vidyumālā*, two molossuses and a spondee, with a pause at the 4th and 8th syllables.
- 4th. *Samānikā*, a trochee, cretic, and amphibrach.
- 5th. *Pramānikā* or *Naga-swarūpī*, an amphibrach, cretic, and iambus.

* Anacreon's Odes in Greek are nearly parallel to this and the preceding metre

1. यामुनसैकतदेषे गोपबधूजनकेलौ ।
कंसरिपोगतिखिला चित्रपदाजगदव्यात् ॥

May the playful motion of Krishna's feet, which was wonderfully diversified in his amours with the milk-maids on the banks of the Yamuná, preserve the world !

2. नन्दसुतं माणवकं ।

The youth, the son of Nanda.

3. वासीवल्ली विद्युन्माला ।

The folds of his clothes were like flashes of lightning.

4. धीः समानिका परेण ।

Wisdom equal to another's.

5. श्रुतिस्मृतिप्रमाणिका ।

Deriving proof from the Vēda and śāstras.

NINTH GENUS, VRIHATI.

Of this there are three species :

- 1st. *Bhujanga-shishu*, two tribrachs and a molossus.
2nd. *Manimādhya*, a dactyl, molossus, and anapæst.
3rd. *Bhujanga-sangatú*, an anapæst, amphibrach, and amphimacer.

1. ऋदतटनिकटक्षौणी भुजगशिशुसुता यासीत् ।
मुररिपुदलिते नागे व्रजजनसुखदा साभूत् ॥

The ground by the side of a lake which was infested with young serpents, after the old one was trampled under foot by Mura's enemy, became a delightful spot to the inhabitants of Vraja.

2. ————— तन्मणिमध्यस्थीतश्चा ।

Shining with the bright rays from the pearl in the midst.

3. ————— यमुनाभुजङ्गसंगता ।

Yamunā troubled with serpents.

TENTH GENUS, PANKTI.

Of this there are four species :

1st. *Ruknavatī* or *Champakamālā*, a dactyl, molossus, anapæst, and long syllable.

2nd. *Mattā* or *Hansī*, a molossus, dactyl, anapæst, and long syllable.

3rd. *Tvarita-gatī*, a tribrach, amphibrach, tribrach, and long syllable.

4th. *Manóramā*, a tribrach, cretic, amphibrach, and long syllable.

1. कायमनोवाक्यैः परिशुद्धैर्यस्य सदा कंसदिवि भक्तिः ।

राज्यपदे हर्म्यलिङ्गदारा रक्तावती विघ्नः खलु तस्य ॥

To him who is constantly devoted to Kangsa's enemy with his whole body, mind, and words, the fine golden palaces of kings will only be an annoyance,

2. पीतामत्तामधुमधुपात्री ————— ।

The bees became intoxicated with drinking honey.

3. त्वरितगतिर्ब्रजयुवतिः ————— ।

The youth of Vraja were swift in motion.

4. ————— सुहृत्प्रशान्तिना मनोरमा ।

Captivating the minds of the virtuous.

The first species has sometimes a pause at the fifth syllable, in which case it is accounted a new species.

ELEVENTH GENUS, TRISHTUP.

Of this there are twelve species :—

- 1st. *Indra-vajra*, two antibacchics, an amphibrach, and spondee.
- 2nd. *Upendra-vajra*, an amphibrach, antibacchic, amphibrach, and spondee.
- 3rd. *Sumukhl*, a tribrach, two amphibrachs, and an iambus.
- 4th. *Shdlini*, a molossus, two antibacchics, and a spondee, with a pause at the 4th and 11th syllables.
- 5th. *Vátormi*, a molossus, dactyl, antibacchic, and spondee.
- 6th. *Bhramara-vilasitá*, a molossus and long syllable, two tribrachs, and a long syllable.
- 7th. *Anukúlá*, a dactyl, antibacchic, tribrach, and spondee.
- 8th. *Rathódhatá*, an amphimacer, tribrach, amphimacer, and iambus.
- 9th. *Swágatá*, an amphimacer, tribrach, dactyl, and spondee.
- 10th. *Dódhaka*, three dactyls, and a spondee.
- 11th. *Moṭanaka*, an antibacchic, two amphibrachs, and an iambus.
- 12th. *Shyéni*, an amphimacer, amphibrach, amphimacer, and iambus.

1. गोष्टे गिरिं सव्यकरेण धृत्वा रथेन्द्रवज्राहृतियुक्तवृष्टौ ।

यो गोकुलं गोपकुलञ्च सुखं चक्रे स वो रक्षतु चक्रपाणिः ॥

May he who has a discus in his hand preserve you ; he who, when the incensed Indra poured down his destructive thunderbolts, kept both the herd and herdsmen safe in their stall, by holding over them a mountain in his left hand.

2. उषेन्द्रवज्रादिमणिक्छटाभिः ।

Shining with the pearly brightness of thunderbolts, &c.

3. तिमिरमृदस्थमुखं सुमुखी ।

She beautiful (beheld) his darkness-destroying face.

4. पुंसो अद्वाशाणिनी विष्णुभक्तिः ।

True faith in Vishnu (promotes the holiness) of men.

5. ————— वातोन्मीषोत्तमिवोन्मोधिर्मध्ये ।

As a raging wind (destroys) a boat in the midst of the sea.

6. फुल्लावल्लीभ्रमरविषसिता ————— ।

An expanded flower adorned with humming bees.

7. ————— स्यादनुकूला जगति न कस्य ।

Is there any one in the world, whose (wish) has not been granted ?

8. ————— कृष्णवेषुनिनदैरथोद्धता ।

She was startled at the sound of Krishna's flute.

9. ————— स्वागतादरकरः सुरवर्गः ।

All the gods respect him.

10. देवसदोधकदम्बतलस्थः ————— ।

Placed at the bottom of the Kadamba tree, under which the gods assemble.

11. ————— चानूरमहाभटमोटनकं ।

The destruction of the great armies of the infernals.

12. ————— श्येन्यशेषलोकपावनीसदा ।

White and constantly purifying all people.

TWELFTH GENUS, JAGATI.

Of this there are fifteen species :*

1st. *Chandra-varṭma*, a cretic, tribrach, dactyl, and anapest.

2nd. *Vansa-sthavila*, an amphibrach, antibacchic, amphibrach, and amphimacer.

* The metre commonly employed in Greek tragedies very much resembles this.

3rd. *Jalóddhata-gati*, an amphibrach and anapæst, and the same repeated.

4th. *Bhujanga-prajāta*, four bacchics.

5th. *Tótaka*, four anapæsts.

6th. *Shragviní*, four cretics.

7th. *Vaishwa-deví*, two molossuses, and two bacchics.

8th. *Pramítákshará*, an anapæst, amphibrach, and two anapæsts.

9th. *Druta-vilambita*, a tribrach, two dactyls, and a cretic.

10th. *Mandákiní*, two tribrachs, and two cretics.

11th. *Vichitrá*, a tribrach and bacchic, and the same repeated.

12th. *Támarasa*, a tribrach, two amphibrachs, and a bacchic.

13th. *Málati*, a tribrach, two amphibrachs, and a cretic.

14th. *Manimálú*, an antibacchic and bacchic, and the same repeated.

15th. *Jaladhara-málú*, a molossus, dactyl, anapæst, and molossus.

1. चन्द्रवर्त्मनिहितं घनतिमिरैः राजवर्त्मरहितं जनगमनैः ।
इष्टवर्त्म तदक्षं कुरुसरसे कुञ्जवर्त्मनिहरिस्तवकुतुकी ।

The path of the moon is obstructed by thick darkness, that of the king is destitute of people ; then choose your own path ; Huri your delight is in the paths of the groves.

2. विनासवन्धस्थविनं मुखानिलैः ————— ।

The sweet-tuned flute (was filled) by the wind of his mouth.

3. ————— कलिन्दतनयाजलेद्धतगतिः ।

The swelling motion of the waters of the Yamuná.

4. ————— भुजङ्ग प्रयातं भुतं सागराय ।

O Serpent ! (make) your departure quickly to the sea.

5. मुदितोऽटक्क्षोरपनेतुमघं ————— ।

Go, happy to obtain freedom from sin in the iron age.

6. _____ मूर्त्तिरास्तां ममैवोरसि खनिनी ।
May his form be a bracelet in my bosom.
7. _____ भ्रातः सम्पन्नाराधनावैश्वदेवी ।
O brother ! every goddess will be worshipped.
8. प्रमिताक्षरामुररिपोर्भक्षितः _____ ।
The melodious sound of Krishna's voice.
9. द्रुतविक्षम्बितचारुविहारिणं _____ ।
Enchanting by his swift, slow, and delightful paces.
10. _____ पदजलरुहि यस्य मन्दाकिनी ।
From whose lotus feet the Mandākinī sprung.
11. विपिनविहारे कुसुमविचित्रा _____ ।
His form is adorned with flowers when he wanders in the grove.
12. तवमुखतामरसं मुरश्चो _____ ।
Thy lotus face, O enemy of Mura.
13. _____ अलिरपि चुम्बति मालतीं मुहुः ।
And the bee is constantly embracing the flower.
14. _____ जातप्रतिविम्बा शोणामणिमाला ।
An image like a chaplet of red pearls.
15. _____ तापोक्तेदे जलधरमालानथा ।
New clouds for the destroying of heat.

THIRTEENTH GENUS, ATIJAGATI.

Of this there are nine species :

1st. *Praharṣhīnī*, a molossus, tribrach, amphibrach, cretic, and long syllable, with a pause at the 3rd and 13th syllables.

2nd. *Ruchirā* or *Prabhavatī*, an amphibrach, dactyl, anapæst, and amphibrach, with a pause at the 4th and 13th syllables.

3rd. *Matta-mayūra*, a molossus, antibacchic, bacchic, anapæst, and a long syllable

4th. *Chandī*, two tribrachs, two anapæsts, and a long syllable.

5th. *Manju-bhūshinī*, an anapæst and amphibrach, the same repeated, and a long syllable.

6th. *Chandrikā*, two tribrachs, two antibacchics, and a long syllable.

7th. *Kala-hansa* or *Sinha-nāda*, an anapæst, amphibrach, two anapæsts, and a long syllable.

8th. *Prabódhitā*, an anapæst and amphibrach, the same repeated, and a long syllable.

9th. *Mrigendra-mukha*, a tribrach, two amphibrachs, a cretic, and a long syllable.

1. गोपीनामधरसुधारसस्य पाने रत्तुक्कस्तनकलसोपगूहनेश्च ।

आश्चर्यैरपि रतविभ्रमैर्मुरारेः संसारे मतिरभवत् प्रहर्षिणीह ॥

In this world the mind of Hari was delighted with kissing, embracing, and wandering with the milk-maids.

2. परिभ्रमन् व्रजवचिराङ्गनान्तरे ।

Wandering among the beautiful women of Vraja.

3. लीलावत्यं मत्तमयूरध्वनिकानां

Rendered vocal by the noise of peacocks full of play.

4. चरणकमलयुगचापलचण्डी ————— ।

Terrible in the motion of his lotus-like feet.

5. ————— मुदमच्युते व्यधितमञ्जुभाषिणी ।

She speaking pleasantly promotes the joy of the imperishable one.

6. शरदमृतवचश्चन्द्रिकादासिते ————— ।

Enjoying the autumnal rains (by the side of a river) irradiated the light of the moon.

7. यमुनाविहारकुतके कलहंसः ————— ।

A drake in the pleasant parts of the Yamuná.

8. ————— स्मितमाततान सपदिप्रबोधिता ।

Being awaked at that time, she smiled.

9. क्षुधितमृगेन्द्रमुखं मृगा उपेत्य ————— ।

A deer falling into the mouth of a hungry lion.

FOURTEENTH GENUS, SHARKARÍ'.

Of this there are seven species :

1st. *Asambádhdá*, a molossus, spondee, two tribrachs, and a molossus.

2nd. *Vasantu-tilaka*, an antibacchic, dactyl, two amphibrachs, and a spondee.

3rd. *Aparájitá*, two tribrachs, a cretic, anapæst, and iambus.

4th. *Praharana-kaliká*, two tribrachs, a dactyl, tribrach, and iambus.

5th. *Vdsanti*, a molossus, antibacchic, tribrach, molossus, and spondee.

6th. *Lôla*, a molossus, anapæst, molossus, dactyl, and spondee.

7th. *Nândi-mukî*, two tribrachs, two antibacchics, and a spondee.

1. वीर्योऽप्येन ज्वलतिरसवसात् क्षिप्ते —

दैत्येन ज्ञे जाताधरणि रियमसम्बाधा ।

धर्म्मस्थित्यर्थं प्रकटितरनुसम्बन्धः —

साधूनां बाधां प्रशमयतु सकंसारिः ॥*

May the enemy of Kansa, who became incarnate to establish virtue, and by whom the earth was preserved when Indra was burning with rage, assuage the afflictions of the virtuous.

2. युक्त्वा वसन्ततिलकं तिलकं वनालयाः —

The Tila† plant and the glory of the groves is full blown.

3. यदुज्जयचमूः परैरपराजिता ।

The army under the command of the son of Yadu was invincible.

4. व्यथयति कुसुमप्रहरणकलिका —

O Cupid ! thy flow'ry arrow gives great pain.

5. कंसारातो दृश्यति सदृशी वासन्तीयं ।

When the enemy of Kansa dances, he resembles the Vasanta‡ tree.

* This and the following are two lines of poetry : they are put in four parts to suit the page.

† Sesamum Orientale.

‡ Gærtnera racemosa.

6. मुग्धे यौवनलक्ष्मीर्विद्युद्विभ्रमलोला ————— ।

O fair one ! the glory of youth is transient as a flash of lightning.

7. सरसखगकुलालापनान्दीमुखीयं ————— ।

Its surface is rendered vocal by the chirping of birds.

FIFTEENTH GENUS, ATISHARKARI'.

Of this there are seven species :

1st. *Shashi-kala* or *Shashi-lekhá*, four tribrachs and an anapæst.

2nd. *Máliní*, two tribrachs, a molossus, and two bacchics, with a pause at the 8th and 15th syllables.

3rd. *Lilá-khēla*, five molossuses,

4th. *Vipina-tilaka*, a tribrach, anapæst, tribrach, and two cretics,

5th. *Túnaka*, a cretic and amphibrach alternately.

6th. *Chandra-lékhá*, a molossus, cretic, molossus, and two bacchics.

7th. *Chitrá*, three molossuses and two bacchics.

1. मलयजतिलकसमुदितप्रशिक्षला —

व्रजयुवतिलकसदल्लिखगगयगता ।

सरसिजनयनङ्गदयसल्लिखनिधि—

व्यतनुतविततरभसपरितरण ॥

The half circle of the rising moon made by sandal-wood, and placed on the bright forehead of the Vraja youth, as in the sky, raises in the sea of Krishna's heart a tumultuous motion.

2. ————— छतमधुरिपुञ्जीला मालिनो पातुराधो ।

May Rádhá, who assumed the colour of Madhu's enemy, grant protection.

3. ————— रासोल्लासक्रीडद्गोपीभिः सार्द्धं लीलाखेनः ।

Full of play with the sprightly playful milk-maids.

4. विपिनतिलकंविकसितं वसन्तागमे ————— ।

The Tila plant is in full flower at the beginning of the spring.

5. ————— पञ्चबाणवाणजालपूर्णा हेमतूणका ।

A golden quiver full of Cupid's arrows.

6. राधाभ्रादस्य गर्भे लीना यथा चन्द्रलेखा ————— ।

Rádhá was like the moon shining a little through a dark cloud.

7. ————— खेनन्मुक्ताहारान्वसग्लसत्यर्द्धचित्रा ।

His form is ornamented with a necklace of wild flowers, which resembles one made of bright pearls.

SIXTEENTH GENUS, AṢṬY.

Of this there are nine species :

1st. *Chitra*, a cretic and amphibrach alternately, with the last syllable common, which in this case is long.

2nd. *Gaja-vilasita*, a dactyl, cretic, three tribrachs and a long syllable.

3rd. *Chakritá*, a dactyl, anapæst, molossus, antibacchic, tribrach, and long syllable.

4th. *Vichitra* or *Pancha-chámara*, an amphibrach and amphimacer alternately, and a long syllable.

5th. *Mudana-lalita*, a molossus, dactyl, tribrach, molossus, tribrach and long syllable.

6th. *Vaṇi*, a tribrach, amphibrach, dactyl, amphibrach, cretic, and long syllable.

7th. *Pravara-lalita*, a bacchic, molossus, tribrach, anapæst, cretic, and long syllable.

8th. *Achala-dhriti*, five tribrachs, and a short syllable.

9th. *Garuḍa-ruta*, a tribrach, amphibrach, dactyl, amphibrach, anti-bacchic, and long syllable.

1. विष्णुमाहणाधरोष्ठशोभिवेशुवाद्यहृद्य—

वक्ष्वीजनाङ्गसङ्गजातमुग्धकण्टकाङ्ग ।

त्वांसदैव वासुदेव पुण्यलम्बपादसेव—

वन्यपुष्पचित्रकेश संस्मरामि गोपवेश ॥

O Vishnu, the worship of whose feet imparts virtue, who didst assume a cowherd's form, having thy hair adorned with wild flowers ; I constantly think of thee, how thy beautiful body was embraced by the milk-maids, who were delighted with the sound of the flute, which was adorned by thy coral-like lips.

2. कंसनिदेशदृष्टदृष्टभगजविनसित ।

The prancing of the prodigious elephant commanded by Kansa.

3. दुर्जयदनुजश्रेणीदुःखेष्टाशतचकिता— ।

(The earth) was terrified at the wicked pursuits of the almost invincible giants.

4. सुरद्रुमूलमण्डपे विचित्ररत्ननिर्भिते— ।

(He dwells) in a house made of shining pearls, at the root of a celestial tree.

5. राधात्यर्थं मदनललितान्दोलोऽलसवपुः— ।

Rādhā is languishing in the swing of love.

6. ह्युरतु समानने ऽप्यनखुवाशिरीतिरन्ध्रं —————

May the goddess of speech now inspire in me the graces of poetry.

7. ————— हरेजीयादीदृक् प्रवरलितं वल्लवीनां ।

May this delightful sport of the milk-maids prevail with Hari.

8. _____। अचलमृतिरुदयतु सुमृतिरुदयखलु।

May he who sustained the mountain only shine into my virtuous heart.

9. _____ गरुडवतं सुरारिभुजगेन्द्रसन्त्रासने।

It is like the cry of the Garuḍa, when it frightens the monstrous serpents of the giants.

SEVENTEENTH GENUS, ATYAṢṢṬI.

Of this there are eight species :

1st. *Shikhariní*, a bacchic, molossus, tribrach, anapæst, dactyl, and iambus, with a pause at the 6th and 17th syllables.

2nd. *Prīḥwī-bhara*, an amphibrach, anapæst, amphibrach, anapæst, a bacchic, and iambus, with a pause at the 8th and 17th syllables.

3rd. *Vansa-patra-patita*, a dactyl, cretic, tribrach, dactyl, tribrach, and iambus, with a pause at the 10th and 17th syllables.

4th. *Mandá-krántá*, a molossus, dactyl, tribrach, two antibacchics, and a spondee, with a pause at the 4th, 10th, and 17th syllables.

5th. *Harini*; a tribrach, anapæst, molossus, cretic, anapæst, and iambus, with a pause at the 6th, 10th, and 17th syllables.

6th. *Nardhaṭṭka*, or *Kókilaka*, a tribrach, amphibrach, dactyl, two amphibrachs, and an iambus.*

7th. *Háriní*, a molossus, dactyl, tribrach, molossus, bacchic, and iambus, with a pause at the 7th, 13th, and 17th syllables.

8th. *Bhára-krántá*, a molossus, dactyl, tribrach, cretic, anapæst, and iambus, with a pause at the 4th, 10th, and 17th syllables.

* This may have a pause at the 7th, 13th, and 17th syllables, in which case it is considered a variety of the species.

1. क॒राद॑स्य॒ भ॒ष्टे न॑नु॒ शि॒खरि॑णी दृ॒ष्टति॑ शि॒ष्टो—

वि॒लीनाः॒ सः स॒त्यं नि॒यत॑मवधेयं तद॒खिलैः॑ ।

इति॑च॒स्यद्गोपा॑नु॒चित॑नि॒भृता॑लाप॒जनि॑त—

स्मि॑तं वि॒भ॒दे॒वो ज॑गदवतु गोव॒र्द्धन॑धरः ॥

'See! should this mountain fall from the hand of this child, we shall certainly be destroyed; this should be thought of by us all.' The god, smiling at this private chitchat of the fearful milk-maids, sustains the mountain, and preserves the world.

2. दु॒रन्त॑दनु॒जेश्व॑रप्र॒कर॑दु॒ःखपृ॒थ्वीभ॑र— ।

The misery of the earth corrupted by the wicked giants.

3. नू॒तन॑व॒शप॑त्रप॒तित॑ र॒जनि॑ जल॒लव॑— ।

A drop of water fallen in the night upon a new leaf.

4. ———— । म॒न्दाक्रा॑न्तात॒दनु॑निय॒तं व॑श्यतामेति॒ बालो॑ ।

By slow and persevering efforts the maid is subdued.

5. अ॒धि॒त स॒वि॒धि नै॒त्रे नो॒त्वा ध्रु॑वं ह॒रि॒णो॒गमा॑त् ।

Brahmá, having taken the eyes of deer, placed them (in these women).

6. ———— । रु॒चि॒रप॑दाव॒लीघ॑टित॒नद्ध॑टके॒न क॑विः ।

The poet (describes him) by many pleasing verses of this species.

7. सा॒ कं॒सा॒रे॒रज॑निं न॒ कथं॑ रा॒धा म॑नो॒हृदि॑णी ।

How it is possible that Rádhá should not captivate the enemy of Kansa?

8. भो॒रा॒क्रा॒न्ताम॑म॒तनु॑रि॒ये गि॑री॒न्मवि॑धा॒रणा॑त् ।

This body of mine is oppressed with sustaining the great mountain.

EIGHTEENTH GENUS, DHRITI.

Of this there are five species :

1st. *Kusumita-latá*, a molossus, and antibacchic, tribrach, and three bacchics, with a pause at the 5th, 11th, and 18th syllables.

2nd. *Nandana*, a tribrach, amphibrach, dactyl, amphibrach, and two cretics, with a pause at the 11th and 18th syllables.

3rd. *Nárúcha*, two tribrachs and four cretics, with a pause at the 7th and 18th syllables.

4th. *Chitra-lékhá*, a molossus, dactyl, tribrach, and three bacchics, with a pause at the 4th, 11th, and 18th syllables.

5th. *Shárdúla-lalita*, a molossus, anapæst, amphibrach, anapæst, antibacchic, and anapæst, with a pause at the 12th and 18th syllables.

1. $\bar{\text{क्}}\bar{\text{्री}}\bar{\text{डा}}\bar{\text{का}}\bar{\text{लि}}\bar{\text{न्दी}}\bar{\text{ल}}\bar{\text{खि}}\bar{\text{त}}\bar{\text{ख}}\bar{\text{ह}}\bar{\text{रो}}\bar{\text{वा}}\bar{\text{रि}}\bar{\text{भि}}\bar{\text{र्दा}}\bar{\text{क्षि}}\bar{\text{णाल्यै}}\text{—}$
 $\bar{\text{वै}}\bar{\text{तै}}\text{:}\bar{\text{खे}}\bar{\text{ल}}\bar{\text{द्भि}}\text{:}\bar{\text{कु}}\bar{\text{सु}}\bar{\text{मि}}\bar{\text{त}}\bar{\text{ल}}\bar{\text{ता}}\bar{\text{वे}}\bar{\text{क्षि}}\bar{\text{ता}}\bar{\text{मन्}}\bar{\text{द}}\bar{\text{मन्}}\text{॥}$
 $\bar{\text{भ}}\bar{\text{ङ्गा}}\bar{\text{ली}}\bar{\text{गीत}}\text{:}\bar{\text{कि}}\bar{\text{ञ्ज}}\bar{\text{ल}}\bar{\text{य}}\bar{\text{क}}\bar{\text{रो}}\bar{\text{क्षि}}\bar{\text{ता}}\bar{\text{सि}}\bar{\text{ता}}\bar{\text{ला}}\bar{\text{स्य}}\bar{\text{ल}}\bar{\text{क्ष्मो}}\text{:—}$
 $\bar{\text{त}}\bar{\text{न्ना}}\bar{\text{नु}}\bar{\text{चे}}\bar{\text{तो}}\bar{\text{र}}\bar{\text{भ}}\bar{\text{स}}\bar{\text{त}}\bar{\text{र}}\bar{\text{लं}}\bar{\text{च}}\bar{\text{क्र}}\bar{\text{पा}}\bar{\text{णै}}\bar{\text{स्व}}\bar{\text{का}}\bar{\text{र}}\text{॥}$

The flowery shrubs, slightly shaken by the south winds, which raise a gentle swell in the playful Yamuná, and distinguished by having their new shoots surrounded with the hum of bees, excite the amorous desires of him who has a discus in his hand.

2. $\text{—}\bar{\text{क्षि}}\bar{\text{ति}}\bar{\text{ज}}\bar{\text{न}}\bar{\text{न}}\bar{\text{न्द}}\bar{\text{नं}}\bar{\text{व्र}}\bar{\text{जं}}\bar{\text{स}}\bar{\text{खे}}\bar{\text{सु}}\bar{\text{खायं}}\bar{\text{दन्दाव}}\bar{\text{नं}}\text{॥}$

O friend ! go to the Vrinda wood, the delight of the earth, for happiness.

3. $\bar{\text{ननु}}\bar{\text{वि}}\bar{\text{कि}}\bar{\text{र}}\bar{\text{ति}}\bar{\text{ने}}\bar{\text{त्र}}\bar{\text{नारा}}\bar{\text{चमै}}\bar{\text{षाति}}\bar{\text{हृदयं}}\text{—}\text{॥}$

Lo ! she discharges the heart-piercing arrow from her eye.

4. ——— प्रीतं तस्यो नयनयुगमभूत् चित्रलैखान्दृताया ।

His beloved eyes were fixed on this wonderfully beautiful creature.

5. कृत्वा कंसमृगे पराक्रमविधिं शार्ङ्गजलितं ——— ।

Having by his power formed himself into a sportive tiger for hunting the deer, Kansa.

NINETEENTH GENUS, ATIDHRITI.

Of this there are five species :

1st. *Mégha-visphurjita*, a bacchic, molossus, tribrach, anapæst, two cretics, and a long syllable, with a pause at the 6th, 12th, and 19th syllables.

2nd. *Chhayá*, like the preceding, except that it has two antibacchics instead of two cretics.

3rd. *Shárdála-vikrīḍita*, a molossus, anapæst, amphibrach, anapæst, two antibacchics, and a long syllable, with a pause at the 12th and 19th syllables.

4th. *Surasá*, a molossus, cretic, dactyl, tribrach, bacchic, tribrach and long syllable, with a pause at the 7th, 14th, and 19th syllables.

5th. *Phulla-dáma*, a molossus, spondee, two tribrachs, two antibacchics, and a spondee, with a pause at the 5th, 12th, and 19th syllables.

1. कदम्बामोदाङ्गाविपिनयवनाः कैकिनः कान्तकीका—

विनिद्राः कन्दल्योदिशि दिशिमुदा दर्दुराहतनादाः ।

निशान्त्यद्विद्युन्निक्षितलसन्निधिविरूपूजिताचेत्—

प्रियः स्वाधीनो ऽसौदनुजदमनो राज्यमस्मात् किमन्यत् ॥

If when the winds from the woods are enriched with the scent of flowers, when the sleepless peacocks make a pleasant noise, when the antelopes are

roving at pleasure, when the frogs are croaking, and the clouds at night are luminous with the vivid flashes of lightning; your beloved is subject to you, and the demons to him, what is this but a kingdom?

2. न तस्यां त्रेष्वायमुपगतवतां संसारतीव्रतपः ——— ।

The distresses of life do not affect those who have taken refuge in the shadow of his feet.

3. न प्रेक्षे भवतां ह्यते मवमहाशार्ङ्गलविज्रोडितं ——— ।

I will not trouble you with this wide-gaping tiger of a world.

4. गोविन्दो वल्लवीनामधररसमुधां प्राप्य सुरसां ——— ।

Govinda obtained delicious nectar of the milk-maids.

5. ——— मालौदैत्यारे न्यपतदनुपमं खस्तरोः फुल्लदाम ।

An unparalleled bunch of flowers from the celestial tree, fell on the head of the opposer of the demons.

TWENTIETH GENUS, KRITI.

Of this there are four species :

1st. *Suvarāṇḍ*, a molossus, cretic, dactyl, tribrach, bacchic, dactyl, and iambus, with a pause at the 7th, 14th, and 20th syllables.

2nd. *Gūikā*, an anapæst, two amphibrachs, a dactyl, cretic, anapæst, and iambus.

3rd. *Vṛitta*, an amphotribrach and antibacchic alternately, with a trochee.

4th. *Shōbhā*, a bacchic, molossus, two tribrachs, two antibacchics, and a spondee.

1. प्रत्याहृत्यन्त्रियाणि त्वदितरविषयान्नासायनयना—
 त्वां ध्यायन्ती निकुञ्जे परमतररुचं हर्षोत्थपुलका ।
 आनन्दाश्रुभुताक्षी वसतिसुवदना योगैकरसिका—
 कामार्चित्यक्तुकामा ननु नरकरिपो राधाभमसखी ॥

Lo ! O thou enemy of Naraka ! Rádha my companion, having relinquished all passion for any besides thyself, being single in her view, meditating on thee, filled with ecstasy, and having her eyes full of tears of joy, dwells with pleasure in the grove : she is beautiful, pensive, and resolved on the subjugation of her passions.

2. ——— विदधे हरिं खलुवृक्षवीजनचारुचामरगीतिका ।

(The flute), attended with the fanning and singing of the milk-maids, inspired Hari.

3. चित्रवृत्तलीलया निसर्गरम्यदेहरूपविभ्रमेण ——— ।

(He pleases) by the various movements and gestures of his enchanting body.

4. महाशोभा मौलौ मिलादलिपटलैः दृष्य सा कापिबल्ली ।

Krishna ! there is a certain milk-maids (who resembles a creeper), having its head adorned with a multitude of bees.

TWENTY-FIRST GENUS, PRAKRITI.

Of this there are two species :

1st. *Srag-dhará*, a molossus, cretic, dactyl, tribrach, and three bacchics, with a pause at the 7th, 14th, and 21st syllables.

2nd. *Sarasí*, a tribrach, amphibrach, dactyl, three amphibrachs, and a cretic.

1. व्या॒को॒षे॒न्दी॒वरा॒भा क॒नक॑क॒षल॑सत् पी॒तवा॑साः सु॒हासा॑—
 व॒ह्निं॒रुच॑न्म॒त्तान्ते॒वलयि॑तचि॒कुरा चा॒रु॒कणा॑वत॒सा ।
 अ॒ग्र॒व्यास॑क्त॒व॒श॒ध्वनि॑सु॒खित॑जगद्ब॒ल॒बोभि॑ल॒सन्ती—
 मूर्ति॑र्गोप॒स्य वि॒ष्णो॒रव॑तु जग॒ति वः स॒म्भरा॑ ह॒रि॒हारा॑ ॥

May the smiling body of Vishnu, which was adorned with a necklace and pearls, fair as the expanded blue lotus, clothed in yellow, and shining like pure gold, having his hair adorned with a peacock's feather, and his beautiful ears with other ornaments, charming the milk-maids, and making the world happy with the sound of his inclined flute, preserve you in the world.

2. व॒र॒च॒य॒द॒द्यु॒ता व्र॑ज॒म॒गी॒न॒य॒नास॑र॒सोष॑ वि॒भ्रम॑— ।

The imperishable one was versed in amours with the deer-ryed and river-like women of Vraja.

TWENTY-SECOND GENUS, AKRITI.

Of this there are two species :

1st. *Hansi*, two molossuses, a spondee, four tribrachs, and a spondee, with a pause at the 8th, 14th, and 22nd syllables.

2nd. *Madirā*, seven dactyls and a long syllable.

1. सा॒र्द्धे॒ कान्ते॑नै॒कान्ते॑ ऽसौ॒ वि॒कच॑क॒मल॑मधुसु॒रभि॑पि॒वन्ती॑—
 काम॑क्रोडा॒कूत॑स्फी॒तप्र॑म॒दसर॑सर॒मल॑धु॒रस॑न्ती ।
 कालि॑न्दीये प॒द्मार॑ख्ये प॒वन॑प॒तन॑परि॒तर॑लपरा॒गे—
 क॒सोरा॑तौ प॒श्य॒स्वैक॑ सर॒भस॑गति॒रिह॑ वि॒लस॑ति॒हसो॑ ॥

See, *Hari*, now this active goose, with her mate, is drinking the sweet juice of the expanded lotus, and being full of sport and moving briskly about,

is playing freely amidst the lotuses of the Yamuná, the farina of which is scattered in every direction by the wind.

2. माधवमासिविकसरकेशरपुष्पलसन्मदिरामुदिताः ।

Drunk with the clear juice of the opening flowers of spring.

TWENTY-THIRD GENUS, VIKRITI.

Of this there are two species :

1st. *Adritanayá*, a tribrach, an amphibrach and dactyl alternately, with an iambus.

2nd. *Mattá-kṛída*, two molossuses, a spondee, four tribrachs, and an anapæst, with a pause at the 8th, 13th, and 23rd syllables.

1. खरतरशैथ्यावकशिखापतङ्गनिभममदृप्तदनुजो—

जलधिस्तुताविलासवसतिः सता गतिरशेषमान्यमहिमा ।

भुवनहितावतारचतुरश्चराचरधरा ज्वतोक्ष कृद्दि—

द्वितिवलये स्ति कस शमनस्तवेति तमवोचदद्रितनया ॥

Durgá said to Kansa, Thy destroyer is become incarnate in the world, in the flame of whose mighty valour the proud giant will be absorbed, like an insect in the flame : he being possessed of boundless majesty, is the delight of Lakshmí,† the refuge of the good, the deliverer and sustainer of the earth.*

2. सुगन्धोन्मीलन्मत्ताक्रौडं मधुसमयसुलभमधुरमधुरसात् ।

Full of sport from the sweet honey, easily obtained in spring.

* Daughter of the Mountain.

† Daughter of the Ocean.

TWENTY-FOURTH GENUS, SATKRITI.

Of this there is only one species :

1. *Tanvōi*, a dactyl, antibacchic, tribrach, anapaest, two dactyls, a tribrach, and bacchic, with a pause at the 5th, 12th, and 24th syllables.

माधवमुग्धैर्मधुकरविरुतैः कोकिलकूजितमलयसमीरैः—
 कम्पमुपेता मलयजसलिलैः स्नावनतोऽप्यविगततनुदाहा ।
 यद्गन्धलाशैर्विरचितशयने देहजसंज्वरभरपरिदूने—
 निश्चसती सा मुञ्जरतिप्ररुधं ध्यानलये तव निवसति तन्वी ॥

Thy fair one, O Mádghava, is dwelling in solitude, trembling with the mountain winds, which are attended with the song of the cuckoo, and the hum of the wanton bees of spring ; yet glowing with heat through having bathed in sandal water, and reclining on a bed composed of lotus leaves, which are greatly agitated by the heat arising from the body.

TWENTY-FIFTH GENUS, ATIKRITI.

Of this there is only one species :

1. *Króńcha-pada*, a dactyl, molossus, anapaest, dactyl, four tribrachs, and an anapaest, with a pause at the 5th, 10th, 18th, and 25th syllables.

क्रौञ्चपदालीचित्रिततीरा मदकलखगकुलकलकलरुचिरा—
 फुल्लसरोजश्रेणिविलासा मधुमुदितमधुपरवरभसकरो ।

येन विलासप्रोज्ज्वलहासा ललितलहरिभरपुलकितसुतनुः—

पश्य हरे सौ कस्य न चेतो हरति तरलगतिरहिमकिरणजा॥

See, Hari ! whose mind does not the swift Yamuná captivate ? which has its slides impressed with the footsteps of paddy-birds, is rendered vocal with the sweetest notes, adorned with full-blown lotuses, rendered enchanting by the hum of bees drunk with honey, having its surface covered with smiling froth, and beautified with rolling waves ?

TWENTY-SIXTH GENUS, UTKRITI.

Of this there is only one species :

1. *Bhujanga-vijrimbhita*, two molossuses, an antibacchic, three tribrachs, a cretic, anapest, and iambus, with a pause at the 8th, 19th and 26th syllables.

हे लोदक्ष्यक्षत् पादप्रकटविकटनटनभरोरखत् करतालकः—

चारुप्रेक्षुचूडावर्हः श्रुतितरलनवकिप्रलयस्तरंगितहारधृक् ।

चस्यन्नागस्त्रीभिर्भक्त्या मुकुलितकरकमलयुगं हतस्तुतिरच्युतः—

मायादम्भिन्दन्कालिन्दीकदहन्तनिजवसति वृहद्भुजविजृम्भितं ।

May Achyuta preserve you : he who clapping his hands dances with varied motion and wonderful agility, whose hair is adorned with a beautifully waving peacock's tail, and his ears with a flowing necklace of new shoots, who is worshipped with uplifted hands by the affrighted female serpents, and who destroys the pride of the tremendous snake dwelling in a bed of the Yamuná.

TWENTY-SEVENTH GENUS, DANDAKA.

Of this there is an indefinite number of species, as it applies to all verses in which there are upwards of twenty-six syllables to the *páda*.

Of those which have twenty-seven to the *páda* there are four species, and of those which have twenty-eight, two.

- 1st. *Chanda-vriṣṭi-prapáda*, two tribrachs and seven amphimacers.
- 2nd. *Prachita*, two tribrachs and seven bacchics.
- 3rd. *Kusuma-stavaka*, nine anapæsts.
- 4th. *Matta-mátanga-lílákara*, nine cretics.
- 5th. *Ashóka-puṣhpa-manjarí*, fourteen trochees.
- 6th. *Ananga-shékhara*, fourteen iambuses.

All verses containing more than twenty-eight syllables to the half line, are formed by adding cretics to the first species. With one cretic additional the name is *Arṇa*; with two *Arṇava*; with three *Vyáda*; with four *Jímúta*; with five *Lílá*; with six *Karóddhama*; with seven, *Shanḡka*, &c. Here the Poet is allowed an almost boundless range, and may proceed to any length he pleases within the limits of a thousand syllables to the half line.

It is not common, however, to go beyond thirty syllables to the *páda*; nor does it appear that any one has ever added more than six or seven cretics to the first species.

1. प्रलयघनघटामहारम्भमेघावली चण्डवृष्टिप्रपाताकुलं गोकुलं—
 सपदि समवलोक्य सख्येन हस्तेन गोवर्द्धनं नामशैलं दधल्लीलया ।
 कमलनयनरद्वारद्वेति गर्जत्तसन्मुग्धगोपाङ्गनालिङ्गनानन्दितो—
 गलदभिनवधातुधारा विचित्राङ्गरागोमुरारातिरस्तु प्रमेदायवः ।

May the enemy of Mura be your joy : who seeing the milk-maids terrified at the dreadful rains threatening the destruction of the world, with ease and speed seized the mountain Govardhana in his left hand, was embraced by the milk-maids afraid, and crying out, O lotus-eyed one ! save ! save ! and had his body covered with the stream of the flowing lava,

2. प्रचितकपटसुरारित्रजोद्दामदन्तावलस्त्रामविद्रावणे केशरीन्द्रः ।

A noble lion for putting to flight the wild elephants of the deceitful giants.

- 3.—भ्रमरप्रकरेण यथावृतमूर्तिरशोकलताविनसत्कुसुमस्तवकः ।

Its form is like a bunch of flowers from the Asoka tree, surrounded with a multitude of bees.

4. कंसरोगाङ्गः पातुवच्चक्रपाणिर्गेतिक्रीडया मत्तमातङ्गलीलाकरः ।

May he who holds a discus in his hand, going to the mountain of battle against Kansa, reeling like a drunken elephant, preserve you.

5. कर्णयोरशकपुष्पमञ्जरीवतंसको गलेऽति कान्तकेशरोपकृत्यदाम ।

He has the pedicles of Asoka flowers in his ears, and a bunch of Punna† ones in his bosom.*

6. रतिस्त्रहस्तनिर्मितः कलाकुतूहलेन चारुचम्पकैरनङ्गशेखरः किमु ।

Was it not formed of Champaca‡ flowers in a mechanical frolic by the goddess of love, as an ornament for the head of her husband ?

* Jonesia Asoca. † Rottleria tinctoria. ‡ Michelia champaca.

6th. *Pushpitágrá*, two tribrachs, a cretic, and a bacchic; a tribrach, two amphibrachs, a cretic, and a long syllable.

7th. *Sundarí*, two anapæsts, an amphibrach, and long syllable; an anapæst, dactyl, cretic, and iambus.

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 1. मुरवैरिवपुस्तनुतां मुदं हेमनिभांशुकचन्दनजितं ।
 ॐ - ॐ - ॐ - ॐ - ॐ - । ॐ - ॐ - ॐ - ॐ - ॐ -
 गगणञ्चपलामिजितं यथा शारदवारिधिरैरुपचित्रं ॥

May the body of Krishna, which is clothed in yellow, anointed with sandal water, and resembles the sky variegated with autumnal clouds attended with lightning, promote your happiness.

- ॐ - ॐ - ॐ - ॐ - ॐ - । ॐ - ॐ - ॐ - ॐ - ॐ -
 2. यमुनासुगता दिनावसाने कलसीयुमयो गुरोर्मिरिति ।

A fair one with a water-pot at her side, going at the close of the day to the Yamuná, is thus accosted.

- ॐ - ॐ - ॐ - ॐ - ॐ - । ॐ - ॐ - ॐ - ॐ - ॐ -
 3. स्मरवेगवती व्रजरामा केशववंशरवैरतिमुग्धा ।

A Vraja beauty, quick of recollection, was enchanted with the sound of the flute.

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 4. स्फुटफेनचया हरिणक्षुता बलिमनोज्ञतटा तरणैः सुता ।

The Yamuná abounds with froth, and its banks are rendered enchanting by the bounding deer.

- ॐ - ॐ - ॐ - ॐ - ॐ - । ॐ - ॐ - ॐ - ॐ - ॐ -
 5. स्फुटसुमधुरवेशुगीतिभि स्तमपरवक्त्रमवेत्यमाधवं ।

They approached Mádhuva, intent on the songs of the melodiously sounding flute.

6. स्थितश्चिरविज्ञासपुष्पिताया व्रजयुवतीव्रतती हरेर्मदेऽभूत्।

The youth of Vraja, resembling a creeper with flowers on the top, are the delight of Hari.

7. यदवोचदुदीक्ष्य सुन्दरी परितः स्नेहमयेन चक्षुषा ।

The beautiful one, looking around with affectionate eyes, said.

SECTION III.

OF THE THIRD ORDER.

OR (VISHAMA)

VERSES IN WHICH EVERY TWO LINES OF EVERY FOUR
PĀDAS DIFFER.

Of this order there are three genera. The first and third have each two species ; the second has none.

The first genus is the Heroic measure of the Hindus in which most of their poetical works are composed. In this it will be seen, that in certain parts every line is the same as in the Second Order; while in other parts every line differs, which causes it to come under the Third Order.

The second genus combines the peculiarities of the first and second species under the 11th genus, First Order; but admits of every variety that can be produced by interchanging the antibacchic and amphibrach at the beginning of each *páda*, for which reason it is classed under this order.

The third genus has each *páda* throughout the verse different, and therefore furnishes a perfect specimen of the Third Order.

FIRST GENUS, ANUŠHTUP.

This has eight syllables for each *páda*; the fifth, sixth and seventh syllable in the first *páda*, form a bacchic; and the fifth, sixth and seventh in the second, an amphibrach; the others may be long or short.

अभिवाद्य स राजानमुवाच द्विजसत्तमः ।
खस्ति ते उस्तु महाराज धर्मेणाराधय प्रजाः ॥

The excellent twice-born one, bowing to the king, said, May prosperity attend thee, O monarch! Govern thy subjects with justice.

Short instead of long syllables are in a few instances used in the first *páda*, the second is invariable.

जनं जनेन जनयन् मारयन् मृत्युनास्तकं ।

Producing one person by another, and destroying death by death.

Species.

Anuštup, the first species has a molossus, cretic, and spondee in the second and fourth *pádas*.

Pathya-vaktra, the second has a molossus, anapæst, and iambus.

1. वक्राम्भोजं सदास्मिरं चक्षुर्नीलोत्पलं मुखं ।
वक्ष्मवीनां मुराराते खेतो भङ्गं जहरोच्चैः ॥

The lotus-faces of the milk-maids, always smiling, and having eyes like a full-blown blue lily, attract the mind of Mura's enemy as the flowers attract the bee.

2. रासकेलिप्रहृतस्य कृष्णस्यामधुवासरे ।

आसीद्गोपमृगाक्षीणां पथ्या वक्रमधुसूतिः ॥

The sweet flow proceeding from the mouth of Krishna, happy and full of sport in the spring, is the health of the milk-maids.

SECOND GENUS, UPAJATI.

This has eleven syllables in each *páda* ; the first foot in each *páda* may be an antibacchic or amphibrach ; but the others must be an antibacchic, amphibrach, and spondee.

ते चापि पौरा नृपतेर्वचस्तत् श्रुत्वा तदा लाभमिवेष्टमासु ।

नरेन्द्रमामन्य गृहाणि गत्वा देवान् समानर्चुरभिप्रहृष्टाः ॥

The citizens having heard this speech of the king, and obtained their wish, bidding their sovereign adieu, and hastening home full of joy, worshipped the gods.

THIRD GENUS, UDGATA.

The third genus has ten syllables in each *páda* except the last, which has thirteen : for the first *páda* an anapæst, amphibrach, anapæst, and short syllable ; for the second a tribrach, anapæst, amphibrach, and long syllable :—for the third a dactyl, tribrach, dactyl, and long syllable, or a dactyl, tribrach, amphibrach, and iambus ; for the fourth an anapæst and amphibrach alternately, and a long syllable.

ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 विज्जलास गोपतस्त्रीषु तरणितनया प्रभोदता ।

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 ज्ञानयनचक्रायुगे दधती सुधांशुकिरणार्न्निविभ्रमं ॥

The resplendent Yamunā glides briskly among the youthful milk-maids, reflecting the tremulous light of the moon's beams on the bird-like eyes of Krishna.*

OR

अथवासवस्य वचनेन रुचिरवदनस्त्रिलोचनं ।

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 क्लान्तिरहितमभिधारयितुं विधिवत्तपांसि विदधे धनञ्जयः ।

Then Dhananjaya, at the command of Indra, with a pleasing countenance performed the appointed austerities, to secure the favour of the unwearied three-eyed one.

Species.

Saurabhaka, this first species differs only in having an amphimacer, tribrach, &c. for the first part of the second line.

Salita, the second has two tribrachs and two anapaests.

1. परिभूतफुल्लशतपत्रवनशिखरगन्धविभ्रमा ।

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 कस्य हृन्नहरतीह हरे मुखपद्मसौरभकला तवाद्भुता ॥

O Hari ! whose heart does not the astonishing sweet fragrance of thy lotus-mouth enchant ? for it far excels the scent proceeding from hundreds of expanded lotuses.

2. ब्रजसुन्दरी समुदयेन मुदितमनसा प्रपीयते ।

ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 हिमकरगलितमिवामृतकं ललितंमुरारिमुखचन्द्रविभ्रतं ।

The delightful ambrosia distilled from the moon-like face of Mura's enemy, is like that which falls from the moon, and is imbibed by the beautiful happy youth of Vraja.

* The bird mentioned in the text is the Greek partridge, which is fabulously reported to live on the moon's beams.

CHAPTER II.

OF THE SECOND CLASS OF POETRY MEASURED BY
THE TIME OCCUPIED IN THE PRONUNCIATION (JA'TI).

Of this class there are two Orders:

Gaṇachhandas or *Gaṇa-vṛitta*, the first is regulated by the number of instants and the sorts of feet used in their measurement.

Mātra-chhandas, the second is regulated by the number of instants, without any particular reference to the kinds of feet by which they are measured.

SECTION I.

OF THE FIRST ORDER,

OR (GAṆA-CHHANDAS),

VERSES REGULATED BY FEET AND QUANTITY.

This Order includes one genus *A'ryá* and nine species.

The Genus* has thirty instants for the first line, and twenty-seven for the second.

Each line contains seven and a half feet, and each foot (the 6th of the 2nd line excepted) contains four

* It is generally, though not specifically, of the same nature as elegiac verse in Greek and Latin.

instants ; consequently only such feet can be used as contain this number of instants, and of this kind are the spondee, the amphibrach, the anapæst, the dactyl, and the proceleusmatic.

The half foot must be a long syllable.

The sixth foot of the first line must be an amphibrach or proceleusmatic ; the sixth foot of the second line must be a short syllable ; and the first, third, fifth, and seventh feet must not be amphibrachs.

When the sixth foot of the first line is a proceleusmatic, the pause must be after the first syllable of it ; and when the fifth foot of the second line is a proceleusmatic, the pause must be before the first syllable.

GENUS, ARYA.

- - | ॐ ॐ ॐ | - - | ॐ ॐ ॐ ॐ | ॐ - ॐ | - ॐ ॐ |
 छयाः शिशुः सुतो मे वल्लवकुलटाभिराहृतो न गृहे ।
 ॐ ॐ ॐ ॐ | ॐ - ॐ | ॐ ॐ ॐ - ॐ | - | ॐ | - ॐ | -
 क्षणमपि वसत्यसाविति जगाद गोद्यां यशोदर्या ॥

Krishna this boy of mine, being called by the milk-maids, will not remain at home a single moment : thus said his venerable mother.

OR

- - | ॐ ॐ | - - | ॐ ॐ | ॐ ॐ ॐ ॐ | ॐ -
 वृन्दावने स क्षीणं कल्पद्रुमकाष्ठनिहिततनुयष्टिः ।
 ॐ ॐ | ॐ ॐ | ॐ - - | ॐ ॐ ॐ ॐ ॐ | - - |
 क्षीरमुखार्पितवेद्युः क्षयो यदि मनसि कः स्वर्गः ॥

If Krishna reclining negligently against a celestial tree in the Vrinda wood, and playing his flute with a smiling face, remains in the mind, then what is heaven ?

ॐ - । ॐ - ॐ । - । ॐ - ॐ । - । ॐ - । - । -
 चपला न चेत् कदाचिद्गुणा भवेद्भक्ति भावना ह्यथो ।
 - । ॐ - ॐ । - । ॐ - ॐ । - । ॐ । - । ॐ । -
 धर्मार्थकाममोक्षास्तदा करस्या न सन्देहः * ॥

When the nature of men's faith in Krishna is not wavering, they are possessed of virtue, wealth, the fulfilment of their desires, and liberation: of this there is no doubt.

Fourth Species.

Mukha-chapalá requires only the second and fourth feet of the first line to be amphibrachs.

- ॐ ॐ ॐ - ॐ । - । ॐ - ॐ । - ॐ - ॐ । - । -
 नन्दसुतवक्षस्त्वं दृढं न ते प्रेम गच्छ तत्रैव ।
 - ॐ ॐ ॐ - । - । - ॐ ॐ । - । ॐ ॐ ॐ ॐ । -
 यत्र भवति ते रागः कापि जगादिति मुखचपला ॥

O son of Nanda, you are a deceiver, your love is not fixed, go where your passion leads you: thus said one of the fickle maids.

Fifth Species.

Jaghana-chapalá requires only the second and fourth feet of second line to be amphibrachs.

- । - । ॐ ॐ - । - ॐ ॐ - ॐ ॐ - ॐ ॐ - । -
 ह्यथाः प्रह्लादपटु यौवमदेन चपलः सलजिताङ्गः ।
 - । ॐ - ॐ । - । ॐ - ॐ । - ॐ ॐ ॐ ॐ - । -
 आसीद्भजाङ्गनानां मनोहरो जघनचपलानां ॥

Krishna amorous, full of youthful spirit, and beautiful, is the delight of the brisk Vraja maids.

* Some describe this as having also a spondee or an anapaest for the first foot, and a spondee or dactyl for the third.

Sixth Species.

Giti requires the second line to be the same as the first, each containing thirty instants.

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 केशववंशजगीति लोकमनोहरिणहरिणी जयति ।
 - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 गोपीमानग्रथे विमोचनी दिव्यगायनाश्चर्या ॥

The song of Krishna's flute prevails, being astonishingly melodious, leading captive the deer-like minds of the people, and subduing the pride of the milk-maids.

Seventh Species.

Upagiti has the first line the same as the second, each containing twenty-seven instants.

ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 नवगोपसुन्दरोणां रासोक्तासे मुरारतिं ।
 - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 चम्पारयदुपगीतिः खर्गकुरङ्गीदृशां गीतीः ॥

The song of the young beautiful milk-maids amidst the joy of the festival, made Murā's enemy think it was the songs of the celestial nymphs.

Eighth Species.

Udgiti is simply the genus inverted: the first line being put last, and the last first.

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 नारायणस्य सन्ततमुद्गीतिः संस्मृतिभक्त्या ।
 - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -
 अर्चयामाशक्ति दुस्तरसंसारसागरे तरणिः ॥

Praising Nārāyaṇa, constantly recollecting him by faith, and adoring his image, are the boat for the almost impassable sea of life.

मुदमातनुते ऽच पाकिमं तद्वैतालीयं फलं हरेः ॥

O Rádhá ! thou being perfumed with saffron and musk outviest the ripe Tula fruit here, and promotest the joy of Hari.*

Fourteen or sixteen instants may be used in both parts of the line, sometimes also a dactyl and spondee are used at the close of each part, and some enumerate different species according as the 1st and 2nd, 3rd and 4th instants remain separate, or are combined in a long syllable.

SECOND GENUS, AUPACHCHHANDASAKA.

This has sixteen instants in the first of each line, and eighteen in the second. Each half line must close with an amphimacer and bacchic.

आतन्वानः सुरारिकान्ता खौपच्छन्दसकं हृदो विनोदं ।
कंसं यो निर्जघान देवो बन्दे तं जगतां स्थितिं दधानं ॥

I salute that god, who made the heart-cheering necklaces of the female demons tremble, who destroyed Kansa, and who supports the world.

This genus is the same as the preceding, with the addition of one long syllable to each half line; but is a more favourite metre with the Poets.

THIRD GENUS, KUNJHATIKA.

The third genus has sixteen instants in each part of the line. The ninth and last instants in each part must be included in a long syllable. The ninth instant is often a short syllable.

* *Borassus flabelliformis.*

तरलवतंसांस्त्रेखन्धस्त्रलतरकुष्माटिकोक्तिबन्धः ।

मौलिचपलशिखिचन्द्रकवृन्दः कालियशिरसि ननर्त्त मुकुन्दः ॥

Mukunda, with his ear-rings reaching to his shoulders, the bells round his waist tinkling by his brisk motion, and a waving peacock's tail in his hair, danced on the head of the black serpent.

OR

नलिनीदलगतजलवत्तरलं तद्वत् जीवनमतिशयचपलं ।

क्षयमपि सञ्जनसंगतिरेका भवति भवार्णवतरणे नौका ॥

Life is exceedingly unstable, like water rolling on the leaf of a lotus ; but union with the good though for an instant is the boat for crossing the sea of life.

Different species have been enumerated from the circumstance of the 5th, 8th, or 12th instant forming a syllable of itself, or being united with another instant to form a syllable ; but from what has been said, it is evident, that all the instants depend entirely on the pleasure of the Poet, except the last two, which must form a long syllable.

FOURTH GENUS, DO'HADI.

This genus has thirteen instants for the first part of each line, and eleven for the second. Each part must close with a short syllable

वार्हे दोहडिपटन सुणि हसितु काङ्गोष्माण ।

विन्दवधकुकुम्भरघरं चलितु कमलं रसालं ॥

The playful cowherd Krishna has wandered into the most retired part of the Vrinda wood : hearing this in this metre, his mother laughed.

This genus has many species ; but as it does not properly belong to Sanscrit Poetry, we forbear to enlarge.

In addition to the two classes called *Vritta* and *Jāti*, there is a third class of Sanscrit poetry called *Yamaka*. To the metres of the preceding classes this adds certain alterations. It has three orders called Literal, Syllabic and Figurative, and under each many genera and species. Those desirous of seeing the whole of these are referred to the author's NALÓ-DAYA.

As an exercise in scanning, let the Class, Order, Genus, and Species of the following verses be defined. The metres in which they are composed, are some of those most frequently employed by Indian Poets.

यदिदं दृश्यते किञ्चित् भूतं स्थावरजङ्गमं ।

पुनः संक्षिप्यते सर्वं जगत्प्राप्ते युगक्षये ॥

Mahābhārata.

उषसि स रजयूथकर्णतालैः पटुपटुहृध्वनिभिर्विनीतनिद्रः ।

अरमत मधुरस्वराणि शृण्वन् विहगविकूजितवन्दिमङ्गलानि ॥

Raghuvansa.

दिनयामिन्मौ सायं प्रातः शिशिरवसन्तौ पुनरायातौ ।

कालः क्रीडति गच्छत्यायुस्तदपि न मुञ्चत्याशावायुः ॥

Mahāmudgara.

तत्र पदे ब्यालीनामथ विभ्रान्तं वने च देव्यालीनां ।

तद्वृन्दे ब्यालीनां ततिन्दधाने तथास्पदे ब्यालीनां ॥

Nalódaya.

निश्चयं तल्लक्ष्मणमाहवाक्यं रामस्य मातुर्नरदेवपत्न्याः ।
सद्यः शरीरे विननाश शोकः शरद्गतो मेघ इवाल्पतोयः ॥

Rāmāyana

अनन्यभावामनुरक्तचेतसं त्वया वियुक्तां मरणायनिश्चितां ।
नयस्व मां साधु कुर्वस्व याचनां न ते मयातो गुरुता भविष्यति ॥

Rāmāyana.

संमोहयन्ति मदयन्ति विडम्बयन्ति निर्भर्त्सयन्ति रमयन्ति विषादयन्ति ।
एताः प्रविश्य सदयं हृदयं नराणां किन्नाम वामनयना न समाचरन्ति ॥

Bhartrihari.

तां जानीयाः परिमितकथां जीवितं मे द्वितीयं—
दूरीभूते मयि सहचरे चक्रवाकीमिवैकां ।
गाढोत्कण्ठां गुरुषु दिवसेष्वेषु गच्छत्सु बाणां—
जातां मन्ये शिशिरमधितां पद्मिनीं वान्यरूपां ॥

Méghaduta.

उत्खातं निधिश्चक्रया क्षतिततं ध्वातागिरेर्धातवो—
निस्तीर्यः सरिताम्पति र्द्विपतयो यत्नेन सन्तोषिताः ।
मन्वाराधनतत्परेण मनसा नीताः श्मशाने निष्ठाः—
प्राप्तः काण्वराटकोपि न मया दृष्टो ऽधुना मुञ्च मां ॥

Bhartrihari.

आयुः कल्लोललोलं कतिपयदिवसस्यायिनी यौवनश्री—
रथाः सङ्कल्पकल्पा घनसमयतडिद्विभ्रमा भोगपूगाः ।
कण्ठाश्लेषोपगूढं तदपि च नचिरं यत्प्रियाभिः प्रणीतं—
ब्रह्मण्यासक्तचित्ता भवत भवभयाभोधिपारं तरीतं ॥

Bhartrihari.

CHAPTER III.

OF THE DIFFERENT KINDS OF PROSE COMPOSITION. .

In consequence of the union of one word with another by the rules of Orthography, and of a number of words together by the rules for the formation of Compound words, even Prose (*Gadya*) in Sanscrit is considered by the learned as a kind of Poetry (*Padya*), and is divided into three sorts; which, in regard to Native taste, may be denominated, the Common, the Elegant and the Refined.

By a person who regards the rules laid down for English composition as correct, the first would be denominated Elegant, the second Verbose, and the third Bombastic. So great is the difference between the taste of Europeans and Asiatics on the subject of Composition.

1st.—THE COMMON STYLE, *CHURNAKA*.

Of this there are two species :

1st. *Muktaka*, that in which no compound nouns or adjectives are admitted ; as,

तं तथा वादिनं विषयन्तं दीनं निम्बसन्तं नागं यथा मुह्यमानं
मुह्यर्मुहः राजानं धीमान् वाक्यमब्रवीत् ।

The wise one addressed the unhappy king who was talking thus, bewailing his calamities, breathing like a serpent, and frequently fainting.

2nd. *Kalaka* containing a mixture of simple words with short compounds.

सहि त्रयाणामेव जगतां गतिः परमपुरुषः पुरुषोत्तमो दत्तदानव-
भरेण भङ्गुराङ्गीमवनिमवलोक्य कथयार्द्रहृदयस्तस्या भारमवतार-
यितुं रामरक्षास्वरूपेणांशतो यदुवंशे ऽवततार यस्तु प्रसङ्गेनापि स्मृतो
ऽभ्यर्चितो वा गृहीतनाम्नां पुंसां संसारसागरपारमवलोकयति ।

He is indeed the refuge of the three worlds, supreme and most excellent, who seeing the earth oppressed by the proud giants, and being of a compassionate heart, to save it from its oppression, became incarnate in the family of Yadu, taking the forms of Rāma and Krishna : and who, being recollected with respect or worshipped, sees them safe over the sea of life who pronounce his name.

Of the 1st kind there are no entire works : it is often used in explaining passages and in familiar dialogues, and is generally supposed once to have been the colloquial medium of the language.

2nd.—THE ELEGANT STYLE, VRITTA-GANDHI.

This is a medium between the first and the last, being neither so simple as the former, nor so abstruse as the latter :—it is a sort of poetical prose.

जयजयजनार्दनं सुकृतिजनमनस्तडागविकस्मरचरणपद्मं पद्मनयनं
पद्मापद्मिनीविनोदराजहंसं भासुरयशःपटलपरिपूरितभुवनत्रयकु-
हरं हरकमलासनादिवृन्दारकवृन्दवन्दनीयं पादारविन्दद्वन्द्वं विनि-
र्मुक्तयोगीन्द्रहृदयमन्दिराविस्मृतनिरञ्जनं ज्योतिःस्वरूपं निरूपमरूपं
विरूपं सूरूपं विश्वरूपं जगन्नाथं मामनवधिभवदुल्ल-
खाकुलं रक्ष रक्ष ।

O victorious Vishnu, whose foot is the expanded lotus in the pond of virtuous minds; thou lotus-eyed one ! who playest about Lakshmi like a

gander about the lotuses ; whose glorious fame fills the expanse of the three worlds ; whose lotus-feet are adored by Shiva, Brahma, and all the gods ; who art the pure light skining in the temple of that heart which has its passions subdued by abstraction, who art of incomparable form, having no form, having an excellent form, having all forms ; the friend of the friendless, and the lord of the world : save, save me, continually distracted with the misery of life !

3rd.—THE REFINED STYLE.

This (*Utkalika-prāya*) is a very lofty style, and abounds with compounds, remarkably long, and sometimes exceedingly abstruse.

प्रणिपातप्रवणप्रधानाशेषसुरासुरादिवृन्दसौन्दर्यप्रकटकिरीटको-
टिनिविष्टस्पृष्टमणिमयूखकुटाकुरितचरुणनखरचन्द्र विक्रमोद्दामवा-
मपादाङ्गुलनखरंश्रिखरखण्डितब्रह्माण्डभाण्डविवरनिःसरच्छरदमृत-
करप्रकरभासुरसुरवाहिनीप्रवाहपवित्रीकृतपिष्टपत्रितयकौटभागे कू-
रतरसंसारपासगहनाना प्रकारावर्त्तविवर्त्तमानवियहं मामनुष्ट-
हः ।

O Nārāyaṇa ! (lit. O enemy of Kaiṭabha,) who art the purifier of the three worlds by the stream of Gangā, which is bright as the rays of the autumnal moon, proceeding through the hole of that concave vessel which was broken by the top of the nail on the great toe of thy energetic left foot, the moon-like toe-nails of which are made resplendent by the intense brightness of the pearls placed on the top of the magnificent turbans of all the chief divinities making their suppliant prostrations, do thou pity me, who am tossed about amidst the various whirlpools of the tremendous and shoreless ocean of human life.



AN APPENDIX,

CONTAINING

A LIST OF THE TECHNICAL TERMS USED BY SANSKRIT
GRAMMARIANS.

व्याकरण Grammar.

ORTHOGRAPHICAL TERMS.

अक्षर a letter.

स्वर a vowel.

ऋक्ष short.

दीर्घ long.

बुत grave.

समान similar.

असमान dissimilar.

अनुस्वार the letter (°).

विसर्ग the letter (:).

Vowels as well as consonants are divided by the Natives into different sorts ; as, Guttural अ, आ, ए ; Palatines इ, ई, ए, ऐ ; Linguals ऋ, ॠ ; Dentals लृ, ॠ ; Labials उ, ऊ, औ, औ.

When the vowels are simply enumerated, त् or कार is used with the letter before it ; as, अत् or अकार the vowel अ, &c.

| | |
|-----------------------|--------------------------------|
| व्यञ्जन, a consonant. | अल्पप्राण unaspirated. |
| कण्ठ्य a guttural. | महाप्राण aspirated.* |
| तालव्य palatine. | वर्गीय classified. |
| मूर्धन्य lingual. | अवर्गीय miscellaneous. |
| दन्त्य dental. | क-वर्ग the क class : so च- |
| ओष्ठ labial. | वर्ग, ट-वर्ग, &c. |
| सानुनासिक nasal. | , उष्म the letters ष, घ, स, ह, |

विराम the mark (.)

संयोग the union of two or more letters.

युक्त अक्षर a compound consonant.

उच्चारण pronunciation.

जिह्वामूलीय pronounced from the root of the tongue.

उपध्मानीय pronounced from the palate.

समाहार the artificial arrangement of the alphabet.

The alphabet is thus arranged by the Natives :

| | | | | | | | | | | | |
|---|---|----|---|---|----|---|---|----|---|---|----|
| अ | इ | उ | ऋ | ॠ | क् | ए | ओ | ङ् | ऐ | औ | च् |
| ह | य | व | र | ल | | ज | ण | न | ड | म | |
| भ | ट | ध | घ | भ | | ज | ड | द | ग | ब | . |
| ख | फ | क् | ठ | थ | | च | ट | त | क | प | |
| श | ष | स | | | | | | | | | |

सन्धि permutation by the union of two letters.

अच् सन्धि permutation of the vowels.

* Some Western writers have adopted the Greek aspirate to represent in Roman characters the aspirated consonants ; as, *kh* instead of *kha*.

हस् सन्धि* permutation of the consonants.

विसन्धि permutation of (') and (:)

गुण the particular change of the vowels इक्.

वृद्धि the particular change of the vowels अच्.

इत् The Rejection of Letters.†

इ is rejected, to shew that the word must end in a consonant ; as
नर + सि = नरस् or नरः.

उ is rejected, to shew that the vowel must be long, गुन् inserted, and the feminine formed by ईप् ; as, विद् + वसु = Nom. विद्वान् ; Obj. विद्वांस, fem. विद्वधी.

ऋ is rejected, to shew that गुन् must be inserted, and the fem. formed by ईप् ; as, पच् + शतृ = Nom. पचन् fem. पचन्ती.

क् is rejected, to shew that the vowel does not admit gun ; as, भू + यक् = भूय.

ख is rejected, to shew that a nasal is inserted ; as, भय + छख = भयङ्कर.

घ is rejected, to shew that चञ become क ग ; as, पच् + घञ = पाक.

ङ is rejected, to shew that the vowel of a root does not admit gun. When another letter precedes the ङ, it supplies the place of the last letter in the word to which it is affixed ; as, पुष + ङ, दि, अम् = अपुषन्, खन् + दङ = खद्.

च is rejected, to shew that the word is indeclinable ; as, याच् + क्ताच् = याचिता.

ञ is rejected, to shew that the vowel requires *vriddhi* : as, त्यञ् + घञ = त्याग.

ट् or ष् is rejected, to shew that the fem. gender is formed by ईप् ; as, भूष् + अणट् = भूषणी ; विष्णु + ष्य = वैष्णवी.

ड is rejected, to shew that the vowel of the word, and whatever follows it, is dropped, and that the letters affixed to the ड occupy its place ; as, उग्रनस् + डस् = उग्रनस्.

* Some say हसन्धि.

† These rules properly belong to Etymology, but may serve very well as an introduction to it.

ण is rejected, to shew that the vowel of the root requires *vriddhi*, and that the affix united with it must occupy the place of the last vowel of the word; as in the perf. नद् + णप् = ननाद; भवत् + गुन् षौ = भवनौ.

न is rejected, to shew that the affix with which it is joined must follow the last letter of the word; as, ज्ञान + निन् = ज्ञानिन्.

प is rejected from the affixes of verbs, to shew that the vowel of the root requires *gun*. In participles it shews, that न must be inserted when the root ends with a short vowel; in nouns it points out the fem. gender. As इ + तिप् = रति; कृ + क्वप् = कृत्य; मृग + र्द्विप् = मृगो.

म is rejected, to show that the increment united with it must be prefixed to the syllable or word; as, अस्म + गुम् = नाम; अयुत् + ड, दि, अस्म = अयुतम्.

श्च is rejected, to distinguish the present tense of verbs and their formatives, and the Obj. case plural of nouns; as, भू + शप् तिप् = भवति.

लुक् *concealment*, is used to point out deviations from a general rule; as, वारि; Obj. वारि and not वारिं; सः, सा, तद् and not सद्.

लुप् *obliteration*, shews, that when a letter is dropped, no change afterwards takes place; as, सः + रषः = सरषः.

लोप् *an expunging*, points out that although an affix has been rejected, the word must be changed as though it had not been rejected; as, गिरि + सि = गिरे.

ETYMOLOGICAL TERMS.

शब्द a word.

द्विरक्त a double word, as दीधी.

विभक्ति क्ति an inflection.

दान्त the final of an inflected word.

भि the first consonant of an inflection or ().

टि the final vowel, or final consonant with the vowel.

फ a consonant or ().

उड् or उपान्त the penultimate.

प्रत्यय an affix.*

शुन् the insertion of न.

संज्ञा a name, a noun.

लिङ्ग a noun in its uninflected state.

पद a noun in its inflected state.

पुंलिङ्ग † the masculine gender.

स्त्रीलिङ्ग the feminine gender.

लौव or नपुंसकलिङ्ग the neuter gender.

एकवचन the singular number.

द्विवचन the dual.

वज्रवचन the plural.

The cases when simply enumerated are called :

| | |
|---------------------|--------------------|
| प्रथम the first. | पञ्चम the fifth. |
| द्वितीय the second. | षष्ठ the sixth. |
| तृतीय the third. | सप्तम the seventh. |
| चतुर्थ the fourth. | |

When considered in relation to verbs they are called :

| | |
|-------------------------|-------------------------|
| कर्त्ता the nominative. | अपादान the ablative. |
| कर्म the objective. | सम्बन्ध the possessive. |
| करण the instrumental. | अधिकरण the locative. |
| सम्प्रदान the dative. | सम्बोधन the vocative. |

* There are three kinds of affixes, कृतप्रत्यय affixes for words formed from verbs ; तद्धितप्रत्यय affixes for other derivatives ; समासप्रत्यय affixes for compound words.

† From पुंसस् and लिङ्ग. पुंसस् becomes, पुं in composition, but retains the स if ख-प followed by ख-म succeeds ; as पुंस्त्रोक्लिङ्ग, a male cuckoo.

The Natives do not account the vocative a distinct case, but only a certain modification of the nominative.

A Scheme of Terminations for Nouns, Adjectives, and Pronouns.

| | Sing. | Dual. | Plural. |
|-------|-------|--------|---------|
| Nom. | सि | बौ | जस् |
| Obj. | अम् | बौ | शस् |
| Inst. | टा | भ्याम् | भिस् |
| Dat. | डे | भ्याम् | भ्यस् |
| Abl. | डसि | भ्याम् | भ्यस् |
| Poss. | डस् | बोस् | बाम् |
| Loc. | डि | बोस् | सुप् |

The इ of सि and डसि, also the ज, श, ट, ड, and प of the above terminations, are rejected : the ज, श, ट, and प, are rejected, merely to distinguish the particular cases from which they are rejected.

The final म् becomes (') and the final स् becomes (:).

The terminations सि, बौ, जस्, अम्, बौ, and the णि substituted for शस् in neuter nouns, are called षि ; by some सुट.

The terminations शस्, टा, डे, डसि, डस्, डि, बोस्, and बाम्, and the feminine affix ईप्, are called षि.

In the above scheme several alterations are adopted to make it applicable to the different declensions, and

to account for some irregularities. As for instance, in the first Declension, for टा, इन्, is substituted; for डे, अय; for डसि, आत्; for डस्, स्य; for ओस्, योस्; for भिस्, ऐस्.

नदी or दी means feminines ending with ई and ऊ; also feminines in इ and उ in the last four cases singular.

गुणवाचक an adjective.

सर्वनाम a pronoun.

सर्वादि or खि words inflected like सर्व.

धातु a root.

प्रकृति a root in its primitive state.

क्रिया a verb, whether common, active, or deponent.

प्रेरण a causal verb.

सनन्त an optative verb.

यङन्त a frequentative deponent verb.

यङलुगन्त a frequentative active verb.

लिधु a nominal verb.

आगम the insertion or prefixing of a letter.

आदेश the substitution of one letter for another.

खि reduplication.

जि or सम्प्रसारण the changing of य व र ल to इ उ ऋ ए.

The names of the Conjugations are taken from the first example under each, as आदि, from भू—be, (the example of the first conjugation,) and आदि.

अदादि the second conjugation.

कादि or जुहोत्यादि the third conjugation.

दिवादि the fourth conjugation.

खादि the fifth.

तुदादि the sixth.

रुधादि the seventh.

तनादि the eighth.

क्यादि the ninth.

चुरादि the tenth.

According to the plan of this work the first four Conjugations should be called, याचादि, द्विषादि, भ्रादि, and शयादि.

परस्मै पद*, पवत् or प the active voice.

आत्मनेपद,† मवत् or म the middle voice.

कर्मणि वाच्य, or उभाव the passive voice ; in opposition to which the active is sometimes called कर्तृवाच्य. When the passive is used in a reflective sense, it is called कर्मणि कर्तृवाच्य or उघवाच्य ; when it is used impersonally, it is called भाववाच्य.

The Tenses, &c. when simply enumerated are called,

| | |
|----------------------------|-----------------------------|
| की or लट् the present. | ठी or लिट् the perfect. |
| खी or लोट् the potential. | डी or लुट् the 1st future. |
| गी or लङ् the imperative. | ढी or लृट् the precativ. |
| घी or विधिलिङ् the imperf. | ती or लृङ् the 2nd future. |
| टी or आशिर्लिङ् the indef. | थी or लुङ् the subjunctive. |

* That is, literally, *for another*, the action terminating on another.

† That is *for self*, the act terminating on self or on the agent.

The Tenses, when denominated by the time they express, are called :—

| | |
|--------------------------|----------------------------|
| वर्त्तमान the present. | अनद्यतनभूत the indefinite. |
| अद्यतनभूत the imperfect. | भविष्यत् the future. |
| परोक्षभूत the perfect. | |

There are no terms by which moods are distinguished from tenses.

The numbers are the same as in Nouns.

अस्मदाद्य the first person.

युष्मदाद्य the second person.

नामवाद्य the third person.

The following is a scheme of the terminations for Verbs.

ACTIVE VOICE.

PRESENT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. तिप् | तस् | कन्ति |
| 2. सिप् | थस् | थ |
| 1. मिप् | वस् | मस् |

POTENTIAL.

| Singular. | Dual. | Plural. |
|-----------|--------|---------|
| 3. यात् | याताम् | युस् |
| 2. यास् | यातम् | यात |
| 1. याम् | याव | याम |

IMPERATIVE.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. तुप् | ताम् | अन्तु |
| 2. हि | तम् | त |
| 1. 'आनिप् | आवप् | आमप् |

IMPERFECT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. दिप् | ताम् | अन् |
| 2. सिप् | तम् | त |
| 1. अमप् | व | म |

These are the present and its formatives ; they are placed together by the Natives, because the latter three are derived from the first.

INDEFINITE.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. दि | ताम् | अन् |
| 2. सि | तम् | त |
| 1. अम् • | व | म |

OR

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. सीत | स्तां | सुस् |
| 2. सीस् | स्तं | स्त |
| 1. सम् | स्व | स्म |

PERFECT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. गप् | अतुस् | उस् |
| 2. घप् | अघुस् | अ |
| 1. गप् | व | म |

FIRST FUTURE.

| Singular. | Dual. | Plural. |
|-----------|---------|---------|
| 3. ता | तारौ | तारस् |
| 2. तसि | तास्यस् | तास्य |
| 1. तस्मि | तास्यस् | तास्यस् |

PRECATIVE.

| Singular. | Dual. | Plural. |
|-----------|----------|---------|
| 3. यात् | यास्ताम् | यास्यस् |
| 2. यास् | यास्ताम् | यास्त |
| 1. यासम् | यास् | यास्त |

SECOND FUTURE.

| Singular. | Dual. | Plural. |
|------------|---------|---------|
| 3. स्यति | स्यतस् | स्यन्ति |
| 2. स्यसि | स्यथस् | स्यथ |
| 1. स्यामि. | स्यावस् | स्यामस् |

SUBJUNCTIVE.

| Singular. | Dual. | Plural. |
|-----------|---------|---------|
| 3. स्यत् | स्यताम् | स्यन् |
| 2. स्यस् | स्यतम् | स्यत |
| 1. स्यम् | स्याव | स्याम |

The above is the order in which the moods and tenses are arranged by Native Grammarians.

MIDDLE and PASSIVE VOICE.

PRESENT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. ते | आते | अन्ते |
| 2. से | आथे | ध्वे |
| 1. ए | वहे | महे |

POTENTIAL.

| Singular. | Dual. | Plural. |
|-----------|---------|---------|
| 3. ईत | ईयाताम् | ईरन् |
| 2. ईथास् | ईयाथाम् | ईध्वम् |
| 1. ईय | ईवहि | ईमहि |

IMPERATIVE.

| Singular. | Dual. | Plural. |
|-----------|--------|---------|
| 3. ताम् | आताम् | अन्ताम् |
| 2. ख | आथाम् | ध्वम् |
| 1. ऐप् | आवहैप् | आमहैप् |

IMPERFECT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. त | आताम् | अन्त |
| 2. थास् | आथाम् | ध्वम |
| 1. इ | वहि | महि |

INDEFINITE.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. तन् | आताम् | अन्त |
| 2. यास् | आथाम् | ध्वम् |
| 1. इ | वहि | महि |

OR

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. स्त | सातां | सत |
| 2. स्थास् | साथां | ध्वं |
| 1. सि | सहि | सहि |

PERFECT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. ए | आते | इरे |
| 2. से | आथे | ध्वे |
| 1. ए | वहे | महे |

FIRST FUTURE.

| Singular. | Dual. | Plural. |
|-----------|---------|---------|
| 3. ता | तारौ | तारस् |
| 2. तासे | तासाथे | ताध्वे |
| 1. ताहे | तासह्वे | तासह्वे |

PRECATIVE.

| Singular. | Dual. | Plural. |
|-------------|------------|---------|
| 3. सीष्ट | सीयास्ताम् | सीरन् |
| 2. सीष्टास् | सीयास्थाम् | सीध्वम् |
| 1. सीथ | सीवहि | सीमहि |

SECOND FUTURE.

| Singular. | Dual. | Plural. |
|-----------|---------|---------|
| 3. स्यते | स्येते | स्यन्ते |
| 2. स्यसे | स्येथे | स्यध्वे |
| 1. स्ये | स्यावहे | स्यामहे |

SUBJUNCTIVE.

| Singular. | Dual. | Plural. |
|------------|----------|----------|
| 3. स्यत | स्येताम् | स्यन्त |
| 2. स्यथास् | स्येथाम् | स्यध्वम् |
| 1. स्ये | स्यावहि | स्यामहि |

In the preceding scheme, the इ's of दिप्, सिप्, दि, सि, and all the ए's, are rejected.

As in the nouns, म् and स् become (') and (:) .

A little alteration must be made in the scheme, to render it applicable to all the Conjugations.

The terminations of the first five tenses, and every affix which rejects ऋ, are called र in the Mugdhabodh. Those of the first four tenses are called सार्धधातुक by Pānīni.

The terminations of the first five tenses which do not reject ए, and such affixes as reject ऊ, are called डित्; but those of the sixth tense which do not reject ए, the precativè tense of the active voice, and such affixes as reject क, are called कित्.

The infinitive mood and participles have no distinct names, but are denominated from the affixes by which they are formed. They are not considered by the Natives as belonging to the conjugation of a verb.

चतुम् infinitive mood.

शट् the present active participle.

शान् the present, middle, or passive.

कसु the perfect active.

कान् the perfect middle.

स्यट् the 2nd future active.

स्यमान् the 2nd fut. middle.

ल्य or क्त्य the 1st future passive and those formed by केलिम.

क्तवतु and क्ताच् the indefinite, active or middle.

क्त the indefinite passive.

The च of चतुम्, the श and ऋ of शट्, the श of शान्, the क and उ of कसु, the क of कान्, the ऋ of स्यट्, the क of केलिम, the क and उ of क्तवतु, the क and च of क्ताच्, and the क of क्त, are rejected.

अथय or थ indeclinable words.*

उपसर्ग an inseparable preposition.

कृदन्त words derived from verbs.

* Under this term are included Adverbs, Separable Prepositions, Conjunctions, and Interjections.

तद्धित words derived from other words.

द्रव्यवाचक a common substantive.

नामवाचक a proper name.

अपत्यवाचक patronymics.

जातिवाचक gentiles.

संघवाचक collectives.

भाववाचक abstracts.

क्रियावाचक verbals.

कर्तृवाचक denominatives.

Several other kinds might be enumerated ; as,

प्राणिवाचक names of animate beings.

अप्राणिवाचक names of inanimate beings.

कर्मवाचक passive nouns, as कार्य *a work*.

करणवाचक instrumental nouns, as वक्त्र *the mouth*.

सम्प्रदानवाचक recipient nouns, as दास *a servant*.

अप्रादानवाचक communicative nouns, as उपाध्याय *a teacher*.

अधिकरणवाचक possessive nouns, as प्रासाद *a temple*.

स्वाङ्गवाचक members of the body, as कर्ण *the ear*.

The adjectives formed from verbs are denominated कर्तृवाचक ; as, कृत *doing*.

Of the others there are various sorts ; as,

रक्तार्थ those relating to colour, as नील *blue*.

चातुरर्थिक those relating to place or circumstance, as सामुद्र *near the sea*.

शैविक those relating to the seasons, as हैमन् or हैमन्तं
belonging to the winter; and

तत्रजात relating to what a thing is produced from,
as सैन्यव *produced from the sea*.

Many derivative words formed in the same manner,
are arranged together by Native Grammarians, and
denominated from the first word in the list.

समास a compound word.*

इतरेतर a compound noun of the 1st genus.

समाहार a compound noun of the 2nd genus.

द्वन्द्व or च a general term including both these.

कर्मधारय or य a compound noun of the 3rd genus.

The 2nd species of this genus is considered by the na-
tives as belonging to the class तत्पुरुष.

वज्रवीहि or ह्व a compound adjective of the 1st genus.

तत्पुरुष or घ a compound adjective of the 2nd genus.

द्विगु or गु a compound adjective formed by prefixing
a numeral.

अव्ययीभाव or व a compound adverb.

For compound verbs, and for the different species
under the above genera, there are no terms.

* The Natives reckon six classes of compound words; 1. द्वन्द्व.
2. वज्रवीहि. 3. कर्मधारय. 4. तत्पुरुष. 5. द्विगु. 6. अव्ययीभाव. The 1st they
subdivide into two sorts, इतरेतर and समाहार; and the 5th into three,
तद्वितार्थ, समाहार, and उत्तरपद; but make no farther distinction.

SYNTACTICAL TERMS.

The terms of Syntax are very few.

Concord. { विशेष the words or clauses that agree
with others.
विशेष्य the words or clauses governed by
others.

कारक *Government.* When a verb governs two ob-
jective cases, the one is considered as inferior, and the
other as principal ; the inferior is styled गौण, and the
principal मुख्य.

PROSODIAL TERMS.

पद्य Verse or Poetry.

वृत्त verse measured by syllables.

जाति verse measured by time.

छन्दः metre.

श्लोक two lines of poetry, a verse.

पाद half a line of poetry, the 4th of a verse.

मात्र an instant.

कल or गण four instants.

यति the harmonic pause.

गुरु or ग a long syllable (-)

लघु or ल a short syllable (.)



गग two long syllables, a spondee (- -)
 गल a long and short syllable, a trochee (- ∪)
 लग a short and long syllable, an iambus (∪ -)
 लल two short syllables, a pyrrhic (∪ ∪)
 म्बरस्तजम्ब an artificial word descriptive of the trisyllabic feet.

म a molossus (- - -)
 य a bacchic (∪ - -)
 र an amphimacer or cretic (- ∪ -)
 स an anapæst (∪ ∪ -)
 त an antibacchic (- - ∪)
 ज an amphibrach (- ∪ ∪)
 भ a dactyl (- ∪ ∪)
 न a tribrach (∪ ∪ ∪)
 विप्र a proceleusmatic (∪ ∪ ∪ ∪)

वृत्त the first class has three orders.

1st. सम having every half line the same.

2nd. अर्द्धसम having every line the same.

3rd. विषम having every line different.

The 1st Order is sub-divided into two sorts; वृत्ति including the first 26 genera, and दण्डक including the 27th and all the following.

जाति the second class has two orders; 1st, गणकन्दः measured by feet; 2nd, मात्रकन्दः measured by instants.

FIRST CLASS.*

First Order.

| | |
|----------------|--------------------------|
| I. उक्था | 2. कुमारललिता |
| 1. श्री † | 3. मदलेखा |
| II. अद्युक्था | VIII. अनुष्टुभ् § |
| 1. स्त्री | 1. चित्रपदा |
| III. मथ्या | 2. माणवक |
| 1. नारी | 3. विद्युन्माला |
| 2. मृगी | 4. समानिका |
| IV. प्रतिष्ठा | 5. प्रमाणिका or |
| 1. कन्या | नगस्वरूपिणी |
| 2. सती | IX. वृद्धती |
| V. सुप्रतिष्ठा | 1. भुजंगशिशु |
| 1. पंक्ति | 2. मणिमध्य |
| 2. प्रिया | 3. भुजङ्गसंगता |
| VI. गायत्री | X. पंक्ति |
| 1. तनुमथ्या | 1. रुक्मवती, or with the |
| 2. शशिवदना | pause चन्द्रकमाला |
| 3. सोमराजी | 2. मत्ता or हंसी |
| VII. उष्णिह् ‡ | 3. त्वरितगति |
| 1. मधुमती | 4. मनोरमा |

* In the following list the genera are distinguished by Roman capitals, and the species by Arabic numerals.

† The name of each species will be found in the example given of it.

‡ Nom. उष्णिक्.

§ Nom. अनुष्टुप्.

XI. चिह्नम् ॥

1. इन्द्रवज्रा ,
2. उपेन्द्रवज्रा
3. समुखी
4. शालिनी
5. बातोर्म्मी
6. भ्रमर विलसिता
7. अनुकूला
8. रथोद्धता
9. स्वागता
10. दोधक
11. मोटनक
12. श्येनी

XII. जगती

1. चन्द्रवर्त्म
2. वंशस्थविल
3. जलोद्धतगति
4. भुजङ्गप्रयात
5. तोटक
6. खड्गिनी
7. वैश्वदेवी
8. प्रमिताक्षरा
9. द्रुतविलम्बित
10. मन्दाकिनी

11. विचित्रा

12. तामरस
13. मालती
14. मणिमाला
15. जलधरमाला

XIII. अतिजगती

1. प्रहर्षिणी
2. रुचिरा or प्रभावती
3. मत्तमयूर
4. चण्डी
5. मञ्जुभाषिणी
6. चन्द्रिका
7. कलहंस or सिंह-
नाद

8. प्रबोधिता

9. मृगेन्द्रमुख

XIV. शर्करी

1. असम्बाधा
2. वसन्ततिलक
3. अपराजिता
4. प्रहरणकलिका
5. वासन्ती
6. लोला
7. नान्दी मुखी

XV. अति शर्करो

1. शशिकला
2. मानिनी
3. लीलाखेल
4. विपिनतिलक
5. वृणक
6. चन्द्रलेखा
7. चित्रा

XVI. अष्टी

1. चित्र
2. गजविलसित
3. चकिता
4. विचित्र or पद्म-
चामर
5. मदनललित
6. वाणि
7. प्रवरललित
8. अचलधृति
9. गरुडरुत

XVII. अथष्टी

1. शिखरिणी
2. पृथ्विभर
3. वंश पत्रपतित
4. मन्दाक्रान्ता
5. हरिणी

6. नर्द्धटक, or with
the pause कौकि-
लक

7. हारिणी

8. भाराक्रान्ता

XVIII. धृति

1. कुसमितलता
2. नन्दन
3. नाराच
4. चित्रलेखा
5. शार्ङ्गललित

XIX. अतिधृति

1. मेघविस्फूर्जित
2. कथा
3. शार्ङ्गलविज्रीडित
4. सुरसा
5. फुल्लदाम

XX. धृति

1. सुवदना
2. गीतिका
3. वृत्त
4. शोभा

XXI. प्रकृति

1. खग्धरा
2. सरसी

| | |
|---------------------|---------------------|
| XXII. आकृति | 1. चण्डवृष्टिप्रपात |
| 1. हंसी | 2. प्रचित |
| 2. मदिरा | 3. कुसुमस्तवक |
| XXIII. विकृति | 4. मत्तमातङ्गलीलाकर |
| 1. अद्रितनया | 5. अशोकपुष्पमञ्जरी |
| 2. मत्ताग्रीड | 6. अनङ्गशेखर |
| XXIV. सत्कृति | 7. अर्स |
| 1. तन्नी | 8. अर्सव |
| XXV. अतिकृति | 9. व्याल |
| 1. क्रोच्चपदा | 10. जीमूत |
| XXVI. उत्कृति | 11. लीला |
| 1. भुजङ्गविष्टम्भित | 12. करोद्दाम |
| XXVII. दण्डक | 13. शङ्ख, &c. |

Second Order.

| | |
|-----------------|------------------|
| I. उपचित्र | V. अपरवक्त्र |
| II. रमणी | VI. पुष्पिताग्रा |
| III. वेगवती | VII. सुन्दरी |
| IV. हरिणश्रुता. | |

Third Order.

| | |
|----------------|-------------|
| I. अनुष्टुभ् | 1. उपजाति |
| 1. वक्त्र | III. उद्गता |
| 2. पथ्यावक्त्र | 1. सौरभक |
| II. उपजाति | 2. ललित |

SECOND CLASS.

First Order.

| | |
|------------|--------------|
| I. आर्या | 5. जघनचपला |
| 1. पथ्या. | 6. गीति |
| 2. विपुला* | 7. उपगीति |
| 3. चपला | 8. उद्गीति |
| 4. मुखचपला | 9. आर्यागीति |

Second Order.

| | |
|----------------|---------------|
| I. वैतालीय | III. पञ्चटिका |
| II. औपक्रन्दसक | IV. दोहडि |

PROSE.

| | |
|-----------|--------------------|
| I. चूर्णक | II. वृत्तगन्धि |
| 1. मुक्तक | III. उत्कलिकाप्राय |
| 2. कलक | |

* If the pause is before the 3rd foot, it is called आदिविपुला ; if after it, अन्तर्विपुला ; if in one part before and in another after, उभयविपुला.



· I N D E X .

- Ablative case, Syntax of the, 345,
 346, 347, 351, 352, 353, 368,
 369, 375, 385.
 Absolute cases, 347, 348, 369. •
 Abstracts, 307.
 Adjectives used for substantives,
 349.
 Agency, Nouns of, 309.
 Agreement of Adjectives, 348.
 ————— Verbs, 357.
 Amplificatives, 306.
 Anomalous Verbs, 286.
Anubandha, List of, 107.
Anuswár, 17.
Bahuvrihi, 320.
 Characteristic letters of verbs, 107.
 Comparisons, how expressed, 351.
 Consonants, 2, 7.
 Dative case, Syntax of the, 345,
 364, 365, 366, 367, 368, 373,
 390.
 Denominative nouns, 309.
 Dentals, 7.
 Diminutives, 306.
 Future, 240.
Ganya, 363.
 Gender, Rules of, 50.
 Genitive, see Possessive.
 Gentiles, 305.
Guna, 15.
 Gutturals, 7.
 Imperative, 231.
 Imperfect, 230.
 Impersonal Verbs, Syntax of, 376.
 Indefinite, 243.
 Infinitive, 254.
 ————— Syntax of, 373, 374, 384.
 Instrumental Case, Syntax of the,
 344, 345, 347, 352, 353, 354,
 364, 365, 366, 375, 378, 385.
 Irregular Nouns, 48.
 ————— Adjectives, 73, 82.
 ————— Verbs, 286.
 ————— Perfect Tense, 239.
 ————— Participles, 260.
Itaretara, 314.
Karnadhārāya 314, 316.
 Labials, 7.
Lidhu, 282.
 Linguals, 7.
 Locative case, Syntax of the, 346,
 347, 352, 353, 354, 355, 366,
 367, 372, 373.
Mukhya, 363.
 Nasals, 7.
 Negatives, 383.
 Neuter Gender, Syntax of, 350,
 378.
 Nominative case, Syntax of the,
 346, 359.

- Numerals, Syntax of, 350, 352.
 Objective case, Syntax of the, 346,
 347, 355, 360, 361, 362, 363,
 364, 365, 376, 384, 385, 390.
 Palatines, 7.
 Participles, Declension of, 74.
 ———, Formation of, 255.
 ———, Syntax of, 374, 377.
 ———, Irregular, List of, 260.
 Patronymics, 304.
 Perfect Tense, 232.
 ——— Irregular, 239.
 Permutation, 13, 111.
 Possessive Case, Syntax of the, 344,
 345, 351, 352, 353, 354, 362,
 364, 366, 367, 368, 369, 370,
 371, 375, 378, 380, 384, 385,
 390.
 Potential, 231.
- Precative, 252.
Preran, 270.
 Present Tense, 229.
 Reduplication, 232.
Samáhāra, 314, 315.
Sananta, 274.
Sandhi, 13.
 Semivowels, 7.
 Subjunctive, 254, 388.
Tatparusha, 320, 324.
 Tenses, Use of the, 105, 106.
 Verbal nouns, 307.
Visarga, 17, 18.
 Vocative Case, Syntax of the, 389.
 Vowels, 1, 6.
Vridhhi, 15.
Yanluganta, 278.
Yananta, 278.

A LIST OF IRREGULAR WORDS.

अक्षी, 30.
 अक्ष, 260.
 अघनन्, 69.
 अज, 136, 260, 289.
 अजर, 19.
 अह, 260.
 अह्न, 198, 260.
 अतिपथिन्, 49.
 अद्, 261, 289.
 अन्, 148.
 अनडुह, 48, 52.
 अनेहम्, 48.
 अन्वर्त्त, 80.
 अप, 48.
 अपथिन्, 49.
 अम्, 261.
 अम्, 30.
 अम्बा, 30.
 अर्द्, 261.
 अर्थमन्, 48.
 अर्थन्, 48.
 अक्षा, 30.
 अवयाज्, 48.
 अश्, 240, 261.
 अस्, 246, 248, 290.
 असन्, 56, 57.
 असित, 19.
 अहज्, 56, 57.
 अहन्, 48.
 आचम, 135.

आप्, 260, 261.
 आस्, 150.
 आसन, आसन्, 56.
 इ, 261, 290.
 इन्, 261.
 इन्, 199.
 इष्, 190.
 ईड्, 149.
 ईर्, 150.
 ईश्, 150, 210.
 उच्, 246.
 उन्नम, 83.
 उन्नर, 83.
 उदक, उदन्, 56.
 उन्, 198.
 उन्, 261.
 उन्न, 190.
 उपानह, 48.
 उर्ध्व, 261.
 उक्ताद्, 261.
 उष्, 237.
 ऊय, 261.
 ऊर्ध्व, 261.
 ऊर्ण, 291.
 ऋ, 135, 261, 291.
 ऋण्, 206.
 ऋत्, 258.
 ऋष्, 246.
 ऋह्, 190.
 ऋष्, 261.

| | |
|----------------------|---------------------------|
| वह, 261. | कुध्, 246, 261. |
| एत, 79. | कुष्, 261. |
| कण्ठ, कणीयस्, 82. | क्रूष्, 261. |
| कतर, 83, 100. | क्रोष्टु, 34. |
| कतम, 83, 100. | क्रोष्टु, 34. |
| कथ्, 250. | क्रम्, 261. |
| कन्, 261. | क्रिद्, 246. |
| कम्, 261. | क्रिष्, 259, 261. |
| कष्, 261. | चण्, 245. |
| कस्, 151. | चम्, 161. |
| काश्, 237. | चि, 260, 261. |
| काम्, 237. | चिद्, 247, 261. |
| कित्, 136. | चिन्, 206. |
| कित्, 152. | चिप्, 261. |
| कु, 146. | चिब्, 261. |
| कुच्, 241. | चु, 146, 240. |
| कुट्, 241. | चुद्, 197. |
| कुड्, 241. | चुद्, 261. |
| कुष्, 244, 240, 261. | चुध्, 247, 259, 261. |
| कुष्, 259. | चुम्, 247, 248, 261. |
| कूटादि, 241. | चोपिष्ठ, चोपीयस्, 82. |
| कूप्, 246. | क्षे, 261. |
| कूम्, 246. | क्षादिष्ठ, क्षोदीयम्, 82. |
| ख, 206. | क्षाय्, 261. |
| खड्, 241. | क्षु, 146, 240. |
| खन्, 242, 261. | खन, 206, 239, 253, 261. |
| खत्, 198. | खिद्, 199, 261. |
| खप्, 136, 250. | ख्या, 147, 244. |
| खप्, 291. | यण्, 250. |
| खप्, 248, 261. | गम्, 261. |
| खम्, 246, 258, 261. | गम्, 136, 291. |
| खम्, 83. | गरिष्ठ, गरीयस्, 82. |
| कृ, 252, 261. | गाच्, 261. |
| कृत्, 250. | गु, 261. |
| कै, 136. | गुज्, 241. |
| कम्, 135. | गुड्, 241. |
| कम. 261. | गप, 136, 247, 261. |

| | |
|------------------------|-----------------|
| गुफ्, 190. | जन्, 171. |
| गुर्, 261. | जन्, 262. |
| गुह्, 136, 261, 291. . | जन, 292. |
| गूघ, 259. | जप्, 262. |
| गृष्, 247. | जम्, 247. |
| ग, 252, 261. | जर्ब्, 262. |
| गे, 136, 253, 262. | जागृ, 292. |
| गे, 40. | जि, 239. |
| गथ, 231. | जु, 246. |
| गव्य, 252. | जुट्, 241. |
| गह्, 214, 292. | जुष्, 262. |
| गे, 262. | जूर्, 262. |
| गे, 40. | जृम्, 262. |
| घण्, 206. | जृ, 262. |
| घुट्, 248. | ज्ञप्, 262. |
| घष्, 262. | ज्ञा, 211. |
| घृ, 155. | ज्ञायस्, 82. |
| घृण्, 206. | ज्येष्ठ, 82. |
| घ्रा, 135, 244, 262. | ज्ये, 262. |
| चक्ष्, 292. | ज्यो, 136. |
| चतुर्, 86. | ज्या, 262. |
| चाय्, 240. | ज्यो, 262. |
| चि, 239, 250. | डिप्, 241, 247. |
| चित्, 262. . | डी, 262. |
| चुट्, 241. | डी, 210. |
| चुर्, 262. | णम्, 248. |
| चूर्, 262. | णम्, 252, 262. |
| चृत्, 242. | णष्, 262, 292. |
| हृद्, 262. | णश्, 173. |
| ह्रिद्, 197. | णह्, 241, 262. |
| हुप्, 262. | णिज्, 262. |
| हुर, 241. | णिस्, 151. |
| हूट्, 241. | णु, 246, 240. |
| हृद्, 197. | णु, 238, 241. |
| हृद्, 242. | णुद्, 262. |
| हो, 244, 262. | तन्, 262. |
| जच्, 148. | तच्च, 198. |

| | |
|---------------------|-----------------------------------|
| तन्, 201, 206, 234. | दन्म, 135. |
| तन्, 262. | दस्, 247, 262. |
| तप्, 251, 262. | दरिद्रा, 293. |
| तस, 247, 252. | दविष्ठ, दवीयस्, 82. |
| तात्, 231. | दस्, 262. |
| ताय, 248. | दृ, 262. |
| तिज्, 136. | दा, 135, 136, 147, 159, 214, 253, |
| तु, 146, 240. | 262. |
| तुट्, 241. | दान्, 136. |
| तुड्, 241. | दार्, 55. |
| तुड्, 262. | दाश्, 257. |
| तुक्फ, 190. | दिव्, 49. |
| तुभ, 247, 248. | दिव्, 262. |
| तुर, 155. | दिष्, 263. |
| तुर्व, 262. | दिच, 144, 215, 263. |
| तुष्, 262, 274, '. | दो, 173, 263, 293. |
| ढद्, 242. | दोषी, 149. |
| ढक्फ, 190. | दोष, 218, 263. |
| ढप्, 240, 247, 262. | दु, 238, 240, 263. |
| तृष्, 247, 258. | दुर्व, 263. |
| ढद्, 198. | दुष्, 247, 263. |
| तृ, 234, 262. | दुह, 144, 245, 247, 263. |
| त्यज्, 262. | दन्म, 37. |
| चप्, 234, 262. | दृढ, 83. |
| चपिष्ठ, चपीयस, 82. | दप्, 240, 263. |
| चस्, 262. | दम्, 263. |
| चा, 147. | दम्, 263. |
| चि, 86. | दम्, 136, 293. |
| चुट्, 241. | दृ, 263. |
| चै, 262. | दृ, 238, 263. |
| लष्, 262. | दृ, 136, 239, 263. |
| लर्, 262. | दृ, 136, 263. |
| लिष्, 262. | दो, 136, 244, 253, 263. |
| हम्, 262. | दोष, 49. |
| दत्, दन्म 56. | द्यु, 146. |
| दद्, 234. | द्युत्, 239, 247. |
| दन्म, 234. | द्यै, 263. |

| | |
|------------------------------|-------------------------|
| द्यो, 40. | वृत्, 242. |
| द्रा, 147. | नेदिष्ठ, नेदीयस्, 82. |
| द्राच्, 263. | नौ 40. |
| द्रु, 238, 251. | पच्, 252, 263. |
| द्रुच्, 74. | पत्, 248. |
| द्रुच्, 241. | पति, 34. |
| दे, 263. | पतिवत्, 80. |
| द्वि, 86. | पथिन्, 49. |
| द्विष्, 138, 263. | पद्, 56, 248, 263. |
| धन्, 162. | पपी, 38. |
| धा, 136, 159, 244, 253, 263. | परिवृद्ध, 83. |
| धिष्, 162. | पक्षित, 79. |
| धु, 240, 246. | पा, 136, 147, 244, 253. |
| धुर्, 263. | पाद, 56. |
| धृञ्, 263. | पिञ्, 151. |
| धू, 240, 263. | पिष्, 198, 263. |
| धूर्, 263. | पुद्, 241. |
| धृ, 251. | पुमस्, 49. |
| धृष्, 259, 263. | पुष्, 246, 263. |
| धे, 136, 244, 253, 263. | पुषादि, 246. |
| धा, 136. | पू, 263. |
| धो, 263. | पूय्, 263. |
| धो, 263. | पूर, 248, 263. |
| ध्वस्, 248. | पूषन्, 49. |
| ध्वस्, 74. | ष्ट, 155. |
| नन्, 219. | ष्टच्, 151. |
| नम्, 56. | ष्टच्, 263. |
| नष्, 39. | ष्टत, श्रतना, 56. |
| नश्, 74. | ष्टृय, 83. |
| नासिका, 56. | ष्टवत्, 49. |
| निञ्, 151, 161. | ष्टृ, 238, 251, 263. |
| निर्जस्, 79. | षाय, 240, 248, 263. |
| निश्, निशा, 56. | प्रश्, 190. |
| निष्कृप्, 240. | प्रश्, 263. |
| नो, 37. | प्रशस्, 74. |
| नुद्, 263. | प्रा, 263. |
| वृ, 39. | प्रशस्, 40. |

प्रेष्ठ, प्रेषस्, 82.
 रुष्, 247.
 श्वा, 147.
 फल्, 231.
 फुल्ल, 263.
 वध्, 136, 245.
 वम्, 263.
 विमर्त्ति, 152, 153.
 बुध्, 248, 263.
 ब्रू, 293.
 भगवत्, 69.
 भज्, 234, 263.
 भज्ज, 198.
 भञ्ज्, 191, 251, 263.
 भरित्, 79.
 भस्, 162.
 भा, 147.
 भिद्, 191, 196, 263.
 भो, 161, 237, 241.
 भुज्, 197, 263.
 भू, 136, 293.
 भृ, 251.
 भूषिष्ठ, भूयस्, 82.
 भृश्, 247.
 भृ, 152, 237, 240.
 भृश, 83.
 भृश्, 247.
 धंस्, 248.
 धम्, 264.
 धय, 73.
 धस्ज्, 264, 293.
 धसज्, 190.
 धो, 264.
 धू, 37.
 मघवन्, 49, 52.
 मच, 249.
 मयिन्, 49.

मदु, 264.
 मन्, 206.
 मन्, 264.
 मन्य, 259.
 मस्, 247.
 मस्ज्, 264, 293.
 महत्, 69.
 मा, 136, 147, 162, 253, 264.
 मान्, 136.
 मास्, माम्, 56.
 मि, 241, 260.
 मिद्, 173, 248, 264.
 मिद्, 257, 264.
 मी, 341, 250, 260.
 मुच्, 261.
 मूच्, 261.
 मुद्, 73, 241, 246, 247.
 मूच्, 264.
 मूम्, 247.
 मृ, 190, 293.
 मृज्, 291.
 मृज्, 264.
 मृड्, 259.
 मृदु, 259.
 मृदु, 83.
 मृश, 240.
 मृष्, 258, 259.
 मृ, 264.
 मे, 136, 260, 264.
 म्ना, 136.
 म्नेच्, 264.
 म्ने, 264.
 यकृत्, यकन्, 56.
 यज्, 264.
 यत्, 264.
 यच, 249.
 यम्, 264.

| | |
|--------------------------|---------------------------|
| यस्, 135. | रेम्, 261. |
| यस्, 247, 261. | रे, 39, 40, 136. |
| यथो, 38. | रोहित, 79. |
| यवल्, 36. | लम्, 261. |
| यविष्ठ, यवीयस्, 82. | लज्ज्, 261. |
| या, 147. | लभ्, 261. |
| यु, 116, 240, 251. | लम्भ, 251. |
| युज्, 73, 191, 196, 261. | लम्ज्, 293. |
| युध्, 261. | ला, 117. |
| युवन्, 19, 52. | लिप्, 218, 261. |
| यूप्, 247. | लिग्, 261. |
| यूव, यूषन्, 56. | लिह्, 261. |
| रञ्ज्, 259, 261. | लिह्, 115, 245. |
| रञ्ज्, 136. | लो, 260, 261. |
| रघ्, 239, 247, 248. | लुञ्च, 259. |
| रभ्, 264. | लुट्, 247, 248. |
| रम्, 261. | लुठ्, 248. |
| रह्, 250. | लुप्, 247. |
| रा, 147. | लुप्, 261. |
| रुध्, 264. | लुभ्, 240, 241, 247, 261. |
| रिच्, 261. | लुह्, 265. |
| रिच्, 196. | लू, 265. |
| रिग्, 190, 259. | लोहित, 79. |
| रिग्, 261. | वंहिष्ठ, वंहोयस्, 82. |
| रिष्, 240. | वच्, 265. |
| री, 264. | वच्, 294. |
| रु, 146, 238, 240. | वञ्च, 259. |
| रच्, 248. | वद्, 245. |
| रज्, 264. | वन्, 206. |
| रट्, 248. | वप्, 265. |
| रद्, 148. | वम्, 265. |
| रघ्, 191, 252, 264. | वरिष्ठ, वरोयस्, 82. |
| रप्, 247. | वर्षाभ, 37. |
| रश्, 264. | वर्षिष्ठ, वर्षीयस्, 82. |
| रष्, 247, 264. | वञ्, 294. |
| रष्, 240. | वस्, 150, 240, 247, 265. |
| रह्, 264. | वह्, 241, 265. |

| | |
|-----------------------------------|---------------------------|
| वा, 147. | शद्, 265. |
| वा, 265. | शप्, 234, 265. |
| वातप्रसो, 38. | शम्, 365. |
| वाह्, 265. | शश्, 334. |
| विच्, 265. | शस्, 245, 265. |
| विच्छ, 294. | शान्, 136. |
| विह्, 190. | शास, 118, 248. |
| विज्, 196. | शि, 265. |
| विज्, 160, 241, 265. | शिज्, 151. |
| विद्, 199, 365, 295. | शिष्, 198. |
| विश्, 257, 265. | शिष्, 265. |
| विश्वराज्, 49. | शी, 265, 295. |
| विश्ववाह्, 50. | शीर्ष, शीर्षन्, 56. |
| विष्, 248, 265. | शुच्, 210. |
| विष्, 161. | शुष्, 247, 248, 265. |
| विस्, 247. | शुभ्, 248. |
| वी, 265. | शुन्म, 190. |
| वी, 147. | शुष्, 247, 265. |
| वुम्, 247. | शूर्, 265. |
| वृ, 238, 240. | शृ, 238, 265. |
| वृज्, 151, 245, 265. | श्रो, 136, 244, 265. |
| वृत्, 248, 265. | श्री, 265. |
| वृध्, 248. | शृष्, 334. |
| वृन्दिष्ठ, वृन्दोयम्, 82. | शम्, 265. |
| वृह्, 265. | शा, 147, 265. |
| वे, 136, 236, 260, 265. | वि, 240, 251, 252. |
| वेचो, 149. | वि, 265. |
| व्यध्, 173. | व्रु, 181, 238. |
| व्यध्, 265. | व्रेष्ठ, व्रेयस्, 69, 82. |
| वे, 136, 238, 239, 253, 262, 265. | व्रे, 265. |
| वृष्, 190, 265. | वृन्, 49, 52. |
| व्रो, 265. | वृष्, 265. |
| व्रो, 265. | वृष्, 148. |
| शक्, 265. | वृश्, 266, 295. |
| शकन्, 56. | वृश्त, 248. |
| शकृत्, 56. | वृत्, 79. |
| शद्, 136. | वृत्तवाह्, 50, 52. |

क्षिप्, 245, 247, 265.
 वज्र, 136, 266, 266.
 वद्, 135, 266.
 वन्, 206.
 वसु.
 वत्, 240, 241, 257.
 वि, 266.
 विच्, 266.
 पिप्, 247, 266.
 पु, 146, 238.
 पु, 246.
 पु, 149.
 पू, 266.
 पे, 136, 266.
 पे, 136, 244, 253, 266.
 टु, 145, 146, 238, 240.
 टु, 246.
 छा, 136, 244, 253.
 छिच्, 239.
 ख, 147.
 खिद्, 74.
 खिद्, 241, 247, 266.
 खु, 252.
 खु, 146, 238, 240.
 खुद्, 241.
 खुद्, 74.
 छे, 266.
 खञ्ज, 266.
 खन्, 266.
 खप्, 148, 239.
 खप्, 239, 266.
 खिद्, 248, 266.
 मखि, 33.
 मन, 253.
 मप्, 248.
 माधिष्ठ, माधीयम्, 82.
 मान, 34.

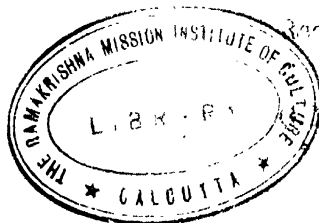
साम, 249.
 सिच्, 248.
 सुपयिन्, 49.
 सुभ, 248.
 ह, 155, 218.
 हज्, 241, 266.
 हप्, 240, 266.
 खन्द्, 266.
 ल, 266.
 ली, 37.
 स्याविष्ठ, स्यावीयम्, 82.
 स्येष्ठ, स्येयम्, 82.
 स्याग्, 266.
 स्याग्, 240, 266.
 स्माच्, 266.
 स्फट्, 241.
 स्फुर, 241.
 स्फूर्ज, 266.
 स्फुल्ल, स्फुल्लम्, 82.
 स्मि, 266.
 स्यन्द्, 248.
 खम्, 248.
 खन्स्, 74.
 बु, 251.
 खञ्ज, 136.
 खनडुद्, 73.
 वद्, 266.
 वन्, 266.
 वन्, 296.
 वा, 136, 161, 163, 253, 266.
 वावा, 29.
 व्दि, 239, 266.
 व्दिम्, 191, 199.
 ऊ, 152, 162, 237.
 लङ्, 36.
 ह, 155.
 हद्, हृद्, 56, 57.

हृष, 247, 266.
 हृषिष्ठ, हृषीयम्, 82.
 ह्री, 161.
 ह्री, 266.

ह्री, 237.
 ऋद्, 266.
 ऋ, 244, 266.

ERRATA AND ADDENDA.

- Page* 17, *after line* 12, *add* : the labials प फ ब भ, or by
 — 23, *line* 7, *read* भवांष्टेपयतु.
 — 39, *line* 4, *from the bottom*, *read* रै.
 — 108, *line* 17, *read* औ points out.
 — 122, *line* 10, *read* इक्ष्याम्भूव इक्ष्यता.
 — 127, *line* 16, *read* (वान् वनी वत्).
 — 134, *line* 2, *from the bottom*, *read* याचनीय.
 — — *last line*, *read* याचेलिम.
 — 259, *last line*, *read* रिष्फ.
 — 261, *line* 12, *read* उल्लाघ.
 — 264, *line* 6, *read* mad for made.
 — 265, *line* 3, *read* शन्न.
 — 387, *line* 3, *from the bottom*, *read* correlative for *rel*
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